

The **H** *Magazine for the Christian Home*
Hearthstone

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The Magazine for the Christian Home Hearthstone

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Identification

Readers will note that beginning with this issue writers will be identified. Identification will necessarily be very brief, but informative enough that the readers will know at least the professional status of the writer.

Summer is the time for family outings—whether planned for special dates as for family camp or planned for informally as in back yard or park picnics. To help you make the most of these experiences, study the suggestions given in the article, "Family Fun in God's Out-of-Doors," by Alton G. Snyder.



Parents are bombarded with information concerning the exploding population. Certainly it is a problem to be dealt with. To arrive at the Christian answer is the concern of Christian parents. Read Frank Edmund See's article, "Children—by Chance or by Choice," in this connection.

Have you ever thought about what the implications are if you are an in-law? If not, you will awaken to the role of an in-law in Alpha Mell Stuart's article, "Facing Ourselves As In-laws and Old Folks."

"Are You Letting Your Teen-ager Grow?" is the shocking question that Roy Hanson asks parents. "Why, of course," we say. "Who can stop them?" However, in the social realm of their growth we may be "long on desire and short on know-how." Read his article for some new insight and approach in dealing with the social development of your teen-ager.

Increasingly public school officials are pointing out the adverse effects of tensions in children. They are often lonely, and need to be loved and understood. Joyce Knudsen in "A Child's Secret Sorrow" would have us to be aware of these needs.

Coming soon: "The Glories That I Own" by Grace W. McGavran; "Summer Jobs Aren't Hard to Find!" by Muriel Lederer; "Friend in Need" by Jenny Maxwell; "What About Parental Guidance?" by Helen L. Renshaw; and by Roy Hanson, "Are You Sure You Love Your Teen-ager?"

Until then,

R. C.

Dear Little Stranger,

As yet I do not know *who* you are, let alone what you will be when you grow up. I only know you by the changes you have made in my body and the tumbling about you do within me. I know you by the mother-love born of marriage to your wonderful daddy. And by the doctor's instructions and the books about life. I know you by your brothers and sister. You are closer to me now than any, yes, closer than you will ever be once you are born. So *now* I think of the dozens of things I will forget to tell you later when I am busy feeding you and telling you to wear your rubbers, or not to stay out too late.

I want you to know the important facts of life which will open doors of happiness and fulfillment; secret doors, which those who do not know are never able to enter. I would have you know greatness and smallness. I want you to know God, and his ways with man. I would have you always as close to God as you are now, simply and wholly in his care. I pray that you will know his protection from the world's sorrows when you abide in him, and his faithfulness in little things and great, whether it be the order of the universe or his concern for the wing of the sparrow. I would have you know true love, which only God can teach you; that when you love as a human being your love will have the beauty and happiness, purity and power of divine love.

May you learn early the satisfaction of an unselfish life . . . the strength which comes from a job well done . . . the inner resources which develop from doing well whatever life brings you to do. I hope you will discover the values which build self-respect, and the rewards of self-discipline. May you learn that strength of body is no substitute for strength of mind and spirit.

There is so much to learn! How can one tiny baby learn it all? Yet, each child must as he grows up. But oh, I hope you discover early

Mrs. Donald Albright, 206 South 6th Street,
Hiawatha, Kansas.

—Illustrated by Norm Hancock

A meditative letter from a mother

by Carol Albright

To My Unborn Child



the joy and privilege and adventure that are in learning, and may you never cease to look into the many mysteries God created for you to explore.

In a world full of machines and pushbuttons and isotopes and scientific monstrosities built by man's know-how out of God's natural resources, nothing is so great a mystery or so fantastically miraculous as the fact of life, created and sustained by the forces of Love. Each of us in our own bodies contain the God-given miracle of life giving: The miracle of love of a man and his wife, plus the marvelous combination of God's plan and blessing, working together to create life. In this we are partners with God. Oh, what a burden that knowledge lays upon me as you grow within me. How I pray for guidance, that after you are born I will find the time and wisdom and patience to guide you as you grow. I pray that yours will never be the mind which breeds destructive power, but rather one supplying a new source of light and life in the darkness of our world.

I would have you know how to have and to be a good friend. I pray that you will know the sacredness and earthy happiness of a good marriage and the immeasurable joys of parenthood. I wish for you the delight of dreaming, and the satisfaction of real things. May

you know the disturbing experiences of creativity, as well as the enjoyment of the common task. I would have you know the sorrow of life . . . that joy will have deeper meaning when it comes. May you live above pettiness, granting others the freedom to fail, and the opportunity to achieve, without criticism. I would have you know the discipline of problems that, once faced, will make you a stronger person; disappointment as well as victory, that there can be no ups in life without downs; and the wonderful truth that all human experience has purpose and reason.

May you be one who can see and hear and understand the reaching out of human beings, and help dispel the loneliness and fear of those around you. At the same time, may you know that loneliness and fear in *your* search for meaning that breeds a childlike faith and dependence upon God.

I hope as you discover your talents, and begin to use them, that you will do so with humility instead of pride, appreciation instead of arrogance. May you always be slow to judge others, and quick to commend your fellowman, showing the same undiscouraged love and faith that God displays for us all.

There will be many flaws which I have passed on to you. May you have the grace to overcome them

or the ability to live with them. I pray that you shall rise above your weak and humble human heritage and stretch yourself toward your spiritual heritage. In the truth that man is created in the image of God lies a pattern of existence beyond man's greatest achievement. It is in seeking it that you may achieve the rare experience of peace with God, and find the inspiration and strength to go to the ends of the earth to bring its security to others.

I pray that your future will be girded with the bonds of family love. More than that, as you grow up and out, that we will find it in our hearts to loose those bonds and free you to become a world citizen, not torn by small and petty loyalties; for every man should be free to live and grow, not possessed long, or too much.

You may not be remembered as the greatest saint who ever lived. For yourself, I would have you able to respect the person that you are. May yours be the adventure of seeking new paths of experience, walking ever with your hand in God's. May prayer be as much a part of you as your very breath, that you may never be entirely alone to cope with life.

I hope when your body reaches old age, and your physical powers grow weak and dim, that your spirit and mind will remain fresh and young as in your youth because you have dared to live daily by God's natural laws. You will always face life squarely, stand upon your own two feet, making no excuse for your failures. There will be times when I wish that you might run before your life and move the stones where you might stumble. Better still, I pray that I might live to see you, undiscouraged, lift yourself up when you stumble or fall. And, further, lead to step a little higher *over* the obstacles of life; growing, always growing toward the better person you can become.

I wish for you a full range of human experience; the marvelous, the funny, the sad, the mysterious, the adventure, the amazing length and breadth and depth of life.

Family Child

"Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it" (Mark 10:15).

Earth-bound child with spirit soaring,
How can we lead you aright?
Our faith, sometimes strong, more often falters
And your life is tied in with our plight.

Grant us, O God, the wisdom
Of the trusting child is our plea,
The same kind of inward assurance
That Jesus, grown tall, placed in Thee.

—Delvon Barrett

It is these things that make for a rich life, that I wish for you. Not money, power or fame; but love, happiness, and contentment. For though you strive always for those man-made goals, they die with you. If your life is filled with less concern for self, and more for those you meet, you will live on after death in the hearts of those you have helped. To change a life from dark despair to sunshine . . .

to love all human beings, or one, with a holy love . . . to find a way to make someone's life easier . . . to be content that God saw fit to create you, the one individual you; these are some of the marvelous discoveries I wish for you, dear unborn child. For these are the eternal resources given to you by God to spend in life. No money has a higher rate of exchange. When your life is ended, I pray

that the world will be a better place because you lived.

I cannot give you any greater gift than life itself. Now, the world is yours. The stage is set. Be born . . . and live your life. Though you find it full of fearful, strange, and terrifying things, do not be afraid. For the LOVE that created you will help you find these precious mysteries of which I speak. You'll see! You'll see!

b

IBLEGRAM

by Hilda E. Allen

Guess the words defined below and write them over their numbered dashes. Then transfer each letter to the correspondingly numbered square in the pattern. The colored squares indicate word endings.

Reading from left to right you will find that the completed pattern will contain a selected quotation from the Bible.

A	Noisily applaud contestants in a game -----	36 110 19 108
B	July holiday -----	102 54 47 6 37 13
C	In that place -----	49 40 62 32 99
D	In this place -----	76 119 61 34
E	Part of the name of our smallest state -----	25 96 46 65 77
F	Indian war dance -----	89 67 113 10 70 53
G	Box-like receptacle for food for pigs -----	28 94 4 20 69 9
H	A tramp -----	22 103 38 114
I	Flesh of sheep -----	18 87 45 95 30 91
J	Shocking, or dreadful -----	120 2 7 68 59 88 26
K	Large ape -----	118 93 57 86 90 3
L	Close-fitting -----	21 11 63 98 48
M	The part of life just after childhood -----	85 60 16 97 33
N	Put one's foot on; to step -	12 112 80 35 56
O	Each and all -----	39 79 58 115 14

P	Performance given for charity -----	1 27 83 50 66 74 5
Q	Showery -----	104 52 72 23 44
R	Soft leather -----	8 31 92 71 121
S	Pulled apart -----	43 15 51 101
T	Like vinegar -----	42 24 111 100
U	Indian weapon -----	78 17 55 64 122
V	Allow the use of temporarily	106 105 75 116
W	Not difficult -----	107 41 73 29
X	Like bathing beaches -----	117 82 81 84 109

(Solution on page 30)

	1	2		3	4	5		6	7	8	9
	10	11	12	13		14	15	16	17		18
19	20	21	22		23	24	25		26	27	28
	29	30	31	32		33	34	35	36	37	
38	39		40	41	42	43	44		45	46	
47	48	49	50	51		52		53	54	55	56
	57	58	59	60	61	62		63	64	65	
66	67	68		69	70	71		72	73		74
75		76	77	78	79	80	81		82	83	84
	85	86	87		88	89	90	91		92	93
94	95	96		97	98	99	100	101	102	103	104
105		106	107	108		109	110	111	112		113
114	115	116	117		118	119		120	121	122	

Even a child who is
loved sometimes sheds
secret, lonely tears.



—Photo from the Author

THE HIGH, RIPPLING GIGGLES of little girls, the feet-bouncing guffaws of little boys, all have added to the pleasant adult belief that childhood is a wonderfully carefree, frolicsome period of life. Have we really such short memories?

Some of the vaguely-remembered tragedies may seem very small now—and yet the hurt and poignant emotions of a few years ago were more painfully wracking than many of the big troubles we experience as adults.

What about that long-ago autumn day when you first noticed furry russet caterpillars and, in an intensely absorbing hour of love for the rhythmically moving bits of God's world, collected fourteen of them and proudly lined them up on the best dining room tablecloth for mother to admire?

What about the hot summer day you felt so wretchedly sick to your stomach and overworked Dad impatiently blamed it on the frozen sucker you ate? And it was appendicitis.

Busy years pass and even we, who once knew how lonely and

pained a child can feel, begin to believe the gentle myth about childhood's eternal sunshine. Tensions grind and pull in conflicting directions. Our own children have ceaseless needs and demanding young voices.

Evening is usually the difficult time. It had been a pressing day, a month ago, with one querulous child sick in bed and the youngest unaccountably nervous about the impending afternoon trip to the dentist. Mary had been the quiet, placid child of the family. She had been the fat toddler who walked happily into the lake water, trailing her little hands luxuriously, when it was too cold for the rest of the family. She loved everything and appeared to fear nothing—except humiliation. Mary was six now, and even more than ever she hated to cry in front of anyone. Hurt or angry, she would take refuge at the foot of her bed, wringing her tears on a blouse-front or a doll's dress.

She had maintained a dignified

calm during earlier dental visits. Now she trailed irritably at the skirt, repeating the same big-eyed question.

"No," I answered, "I don't know whether he'll have to pull those two teeth out; I only phoned to have him look at them because they seemed to be crowding your new teeth in front. Anyway, if he does decide they should come out, they're teeny baby teeth with no roots left and you won't even feel it. You know the dentist—he's a nice man."

Yes, Mary knew him, the pleasant man who always asked about her kitten. But the same questions were repeated. And from upstairs another young voice asked if it was time for a pill.

In a flurry of coats and instructions to the sitter, we met the 4:30 appointment. The dentist was behind schedule. The late afternoon pile-up of patients meant that Mary couldn't get into the chair until after five.

He took a brief look, asked

a

child's secret sorrow

by Joyce Knudsen

about the kitten, and reached for a needle. "They're loose," he said quietly. "Only need a little nip."

But the roots were deceiving. Mary's eyes suddenly filled wetly, a startled glance at me, at the first wrench. It was over in two quick movements, with now two more little gaps in the small mouth and packs of white cotton to bite over the raw gum.

Traffic held us up on the way home. We briefly told Mary what a good girl she was, passed around the tissue-wrapped teeth for inspection, and dived into preparations for dinner.

Two or three children can seem like six when you're pressed and tired. The telephone jangled. The sick child needed care. Mary complained in unaccustomed indignation because she could not eat a proper dinner. She whined about the seven o'clock broth; and, with the rush of work, bedtime for the children was late.

There were young arguments from the bathroom as I finished chores downstairs. Irritated, I

half-listened to the jumbled accusations and teasing. One little voice called down to ask a question and I interrupted, "Now, listen—each of you—wash, brush your teeth, take turns in there, and not one more word!"

There were quiet splashings and a few minutes later Mary came down the stairs in her terry robe. She looked up at me with an odd expression of hurt and strain on the small face.

"I need more cotton, Mummy."

"Why? Your gum stopped bleeding an hour ago, Mary."

"I brushed my teeth like you told me."

Stricken, I had a mental picture of the child, her chin just coming over the edge of the washbowl, obediently trying to brush her teeth, the sharp bristles catching on raw open gum . . .

At such moments I have second thoughts about the earnest remark of a social worker several years before.

"Parents just naturally lose their

tempers at times but a child who knows there is love for him in the home won't be too much affected by the odd small incident."

Love had been Mary's birth-right. Was it enough at that moment for her to know she was loved?

Psychologists and social workers rightly emphasize the importance of love in family relationships; wisely they recognize that today's parents often function under a heavy load of conflicting advice and they want to reassure the good parent that he cannot expect to be superhuman. A child does know that healthy discipline is a form of love. Too often we learn of the undisciplined child's craving for the security of mature guidance from someone he looks up to.

But impatience and self-centered irritability can never masquerade as love. There are moments when even love cannot quite make up for the fact that a parent has given in to immature impatience, or has forgotten the vital importance of Christian example in family life.

Second in a Series on Parents and the Teen-Age Social World

by
Roy Hanson

*Illustrated by
Art FitzSimmons*



ARE YOU
LETTING YOUR
TEENAGER GROW?

"MORE STUDENTS, IN THEIR DAY-DREAMS, long for someone to be friendly to them than wish for riches or fame."¹ Teen-agers are not just giddy over things. They are not completely absorbed with the glitter of this world and its treasure. They are concerned about what matters inwardly. They are anxious about relationship. They want to matter enough to somebody to be cared about, loved, respected, and heard.

How can Christian parents help their teen-agers see the deeper, truer need beneath the need the adolescents are aware of and express? How can parents lead teen-agers to the realization that healthy relationship is not so much being liked, accepted, and understood, as it is liking, accepting, and understanding? Is there some way by which we can say to our young people, "real relationship is not something you get by 'selling yourself' to those whom you would like to have befriend you; it is something you share by giving and receiving freely, with the emphasis on giving?"

To communicate with young people we must have an understanding of young people. To communicate with young people about how the Christian faith speaks to their social concerns we need, also, an understanding of the Christian faith.

Let us think first of the young people. One thing: teen-agers are sensitive. Another thing: within their own peer group teen-agers are conformists, sometimes to the point of being unadventurous. These are some general, oversimplified, not-100%-true things which we need to know about teen-age persons before we can hope to communicate with them.

Teen-agers are sensitive. Parents will be wise not to pry, and wise, also, to reserve judgment upon a teen-ager's initial statements about his feelings.

Jack's father had heard it said that parents should take a friendly interest in the activities of their offspring. This suited him. He was interested. He wanted Jack to think of him as a "pal" who was interested in a friendly way. But, poor father. He was long on desire and short on know-how. He was aware that Jack had come in late the night before—quite late for a boy with a Saturday morning job. Jack was very much on his father's mind. So, after arriving at the breakfast table, smoothing his napkin into place, and taking a swallow of juice, Father cleared his throat, fixed his eyes on his son and with conscious nonchalance asked, "Did you and Susan enjoy the game?" Jack concentrated on cutting his bacon while he answered, "Uh huh." He finished his breakfast as quickly as grace would allow, announced that he needed to purchase a few school supplies before reporting at the lumber yard, and was gone. Dad had struck out, and on just one swing.

What Jack's father did not take into account is the extreme sensitivity of young people regarding their personal feelings, their personal worries, their real or imagined failures. There is much which goes

on within the person of this age which he fears, if it were known, would make him unacceptable in the eyes of people and society. Any question which smacks the least bit of an attempt to uncover his cache of carefully guarded fears only drives him farther into himself behind thicker shields of defense.

It is no wonder this is true. Human perversity, shared by all, is beginning to take new forms in the adolescent. The guilt of it is upon him. He has not yet managed to deal with it, as have many adults. Adults have rationalized perversity. Or have philosophized that a certain amount of imperfection is both inevitable and healthy. And, a few adults have dealt with perversity and sin by accepting the forgiving grace of God. The adolescent may be beginning to deal with sin. He may be trying first steps in several possible solutions. However, he is still insecure about it.

The teen-ager finds himself wanting to do, perhaps even doing, some of those things which, as a child reading story books of good people and bad, he looked upon as wicked and mean. He knows the difference between the heroes and the villains, but somehow he now and then finds himself wanting to be the villain anyway. Mysterious feelings and desired ways to express these feelings are arising within himself. He is aware they may be sinful. At the very least, they are highly personal. They may be, most fearful possibility of all, unnatural.

Young persons can be capable of "opening up." With an effort of courage which adults can never realize, they can strip away their defensive walls and reveal the most uncertain portions of themselves. They can do this only after inward struggle and carefully weighed decision, not when suddenly confronted by leading questions. The natural and immediate reaction to such questions is evasion. This widens the gap of suspicion and misunderstanding and makes redemptive communication impossible.

There is a point to taking a friendly interest in the activities of the young person. Rather than opening many conversations with questions about them parents might do well often to talk honestly about their adult problems, concerns, and fears. There are times when parents must turn the conversation to the teen-agers, and to things about them which they would rather not have mentioned. There are times when parents have reason to feel that trouble or danger is immediate enough and serious enough to necessitate their knowing some things their young persons have not felt disposed to tell them. When such occasions do arise, a direct approach is preferable to wheedling and prying. Teen-agers will respect this, and respond to it more readily.

Because of their sensitivity about what they are feeling and experiencing, teen-agers may suggest some analyses of themselves which are far wide of the mark. Parents must be quick to recognize such faulty self-analysis.

Betty may loaf around the TV set the week before mid-term exams and suggest that she "doesn't care about grades." She might be really saying, "I care

¹Minister of Christian Education, First Congregational Church, Topeka, Kansas.

²Psychology of Adolescence, 4th edition, by Karl C. Garrison, Prentice-Hall, Inc., 1951, page 30.

too much about grades. I am, in fact, so worried about next week's exams that I can't bring myself to face the books which remind me of them. I have been hurt before because I cared too much about grades. Most of the other kids don't get so worked up about them. I don't think a person should care so much, and I am trying to be the kind of person who doesn't."

When sophomore Bill's mother wonders why he doesn't date girls, he may knit his brow into a wise and serious expression and make the perfectly shocking statement, "I'm afraid I just can't trust myself, and until I can I don't want to invite trouble." This would be a time for action in serious parent-child discussion if what Bill says is true as he says it. Before acting, however, the parent needs to consider the possibility that Bill actually may be willing to divulge such an apparently personal matter because it is an inviting mask behind which to hide from his parents, and from himself, the truer, and, so far as he is concerned, more frightening and humiliating fact that no interest in girls stirs within him.

Betty and Bill are not deceitful liars who cannot be trusted. They are human beings who are growing. Because they are growing, and passing through a stormy period of their growth, they have, beneath their ready ease and charm, a great uncertainty about themselves. Because they are human they protect themselves from the full impact of this uncertainty by certain deceptions of which they themselves are not completely aware. The need for deception, if they are not driven further into it, is itself something they will soon move beyond—because they are growing, as Christians, toward a realization of the truth which makes men free.

So what are parents to do about an adolescent's initial statement of his feelings? For a parent to begin a serious talk with Betty or Bill about the feelings they have expressed might not speak to their real

problems at all. It could leave them confused, with a vague sense of being involved in a masquerade or pretense. On the other hand, a parent who is unduly anxious to appear amiable might respond to Betty or Bill in such an offhand way as to lead them to feel "Parents don't understand; we can't get help from them." Parents do well, at times, to make no immediate strong response. They can let the young person know they have understood what he has said, and that they care about what he feels, but reserve judgment until they have had time and opportunity to consider the adolescent's statement in light of all they know about him and his pattern of growing.

A good parental trick in dealing with teen-agers is to learn to consent without saying "yes," and to deny by saying "no" and giving a reason.

Candice and her best friend, Virginia, approached Candy's dad in his easy chair to make an announcement. They had made a sudden decision, they said, to attend the High School music festival over at Fairlawn. Some of their schoolmates would be competing. Dad looked over his shoulder with an inquisitive glance. Candice knew what he wanted. She quickly explained that Virginia's brother, Jim, a music major at the university, wanted to attend and had invited them to ride with him. Dad knew Jim and respected him. After thinking for the period of a few seconds, he took his pipe from his mouth. With a gleam in his eye he asked, "What time shall we begin to worry if you're not home?"

Candy left with a kiss planted on her father's receding brow plus a quick but sincere "Thanks." The thanks was for giving his permission. They both knew he had done that. Even more the thanks was for giving his permission without stating his permission. She had not come to him with the question "May I go?" She had come with the announcement that she was going. He had played the game with her. He had indicated his recognition that while she was still under his authority she was now under the edge of his authority because she was growing and proving herself increasingly capable of self-management. He had proclaimed his faith that she was capable of making responsible decisions. The proclamation was more in deed than in word, and it did a very necessary thing for Candice. It increased her sense of self-hood.

Parents who do not allow their teen-agers the dignity of slowly outgrowing the old question, "May I go?" and the old business of accepting a definite, "Yes, you may," or "No, you may not," eventually force their young people to an exaggerated show of independence, or just prevent their teen-ager from growing up. Parents need to allow their growing children freedom to move out from the center of parental authority to the edge of that authority. Teen-agers who can grow up don't have to blow up.

A parent must sometimes say "No." But, when he says "No," let him give a reason. Teen-agers are persons, and persons deserve a reason when their desires are refused. Showing this respect is especially important when dealing with teen-agers.

(Continued on page 28)

Into God's Hands

I often think of Hannah as she left
Small Samuel within the temple yard,
Oh, did her heart feel lonely and bereft?
And was that last good-by so very hard?

How could she have the faith to let him go,
To lose his childish smile, his boyish touch?
To give him up to God—and let him grow
Apart from her, when she had loved so much?

Be ours such faith, when little ones grow tall,
And move into the larger world abroad,
To let each answer to his inner call,
To leave each, freely, in the hands of God.

—Jean Hogan Dudley

ATTORNEY
AT LAW

IT HAS TO BE A DAD

by Edna Albrecht

—Illustrated by Art FitzSimmons



HOW TRUTHFUL MIRRORS ARE! Mary Allen snapped her jeweled compact. Just a year ago she had been young and strong and full of purpose, but now there was a pattern of wrinkles on her face.

"How awful," she said to herself in disgust.

But now there would be a turning point. She was sitting in the office of a man who would find a way out.

"Are you waiting for my dad, too?" She looked up to see a small boy across the room. He could have been her own Dickie's age. Maybe a little older. "I guess you're surprised to see me in dungarees, but my dad's taking me fishing. Please don't keep him long. We are in an awful hurry."

She pushed her annoyance aside and looked him over. He was not very large, but stocky. His blonde hair was in disarray. Because it was the thing to do, she asked: "What is your name?"

"My name's Peter, and I'm going on nine. But will you promise you'll let my dad go? He's a great fisherman, pulls 'em in like nobody else. Say, do you think I'll be like my dad, when I grow up?"

She nodded absent-mindedly. Why must she be bothered by this talkative youngster? Hadn't she enough on her mind already?

"My Dad's a fine lawyer," he went on in his high-pitched voice. "George Lowe—he's the guy next door—says my dad's a divorce specialist. What's a divorce?"

She winced. "It's hard to explain. Why don't you ask your father?"

Astonishment shone from his eyes. "He wouldn't talk about that; he has much more important things. Like the Big Dipper. Can you find the Big Dipper?"

"I don't know."

"Don't you ever look at the stars? My dad says people ought to. It makes them stand up straight, he says, and think of things in a great big way. Say,

were you ever in an Indian War?"

"No," she said, remembering the wrinkles. Did she really look *that* old?

"I bet you don't even know where Kit Carson lived. Or what makes a skunk stink—"

"Well, of all things!"

He put a chubby hand on her arm. She saw the tiny streaks of dirt.

"Oh, don't feel bad about not knowing about skunks. Mothers never do. You are a mother, aren't you? You're old enough to be."

Must she always be told the truth by mirrors and children? It was hard to be polite and describe her own Dickie.

"Does his dad take him fishing too?" He looked directly into her eyes, as though he had to know the truth.

"Well," she said, fingering her bag, "it's like this—you see, he's out of town most of the time."

"Oh, that's awful! I couldn't live if my dad was out of town."

She was angry now. "Don't you think a mother can make a boy happy too?"

"Oh, yes, she can. But for fishing it just has to be a dad. If a boy doesn't have him, he might get scared and fall in the water. Or let the biggest fish get away, or step on a hook."

She felt hot and panicky. "Is it really that bad?"

"It's a thousand times worse. You know something? Every week the bad gang lets air out of George Lowe's bike. You know why?"

In spite of herself, she felt humanly interested. She asked the reason.

"Because—because *his* dad is dead!"

"Oh, I'm sorry." She reached for the grubby hand.

"Yes, it's very bad. There's no one to teach George not to be afraid."

The clock struck. They were silent until the eleven strokes had ended.

"Eleven already, and you'll probably talk a long time, and then it will be too late."

She smiled wanly. "If you keep talking, I might not wait at all!"

"Promise? If you leave, I'll ask my dad to take your boy along."

She was more than just polite now. "That would be very fine."

Peter's face fell. "Aw, it's no fun going with somebody else's. I just has to be your own."

Mrs. Allen thought of the woman in the house. "What does your mother do during the fishing trips?"

"Probably darns socks. She really likes to do it, because she can sit down. She plays her records, too, poetry and hymns. She says it is the only time she doesn't interrupt Westerns."

Mrs. Allen looked at the wall watch, then at her own tiny wrist watch.

"Will you please go now?" the boy asked tensely.

"I have to see your father. It is very important. If I don't see him today, I might change my mind."

"What can be so great that you can't come back tomorrow?"

"Peter, believe me. I must see your father. I must. I must."

"Nothing's more important than our fishing trip. You wouldn't want your boy to be left out, would you? You wouldn't take away his fun!"

"No, Peter, no. Please leave me alone!"

"If you go home right now, you could pack a lunch, and then they could go fishing. You'd be doing something good for your boy, and for me, too."

She stood up quickly. "You've done it, Peter. You've done it!"

"Done what?"

"Opened some old unseeing eyes. Saved human beings who were about to be lost."

"Why, that's funny. I didn't do anything."

The great lawyer came into his office.

"Hasn't Mrs. Allen come yet?" he asked.

His secretary smiled. "Oh, yes, she was here and had a conference with Peter. I don't think she needs you any more."



Making tile mats and trays is fun for children and adults.—Photo from the Author

Family Fun in God's Out-of-Doors

by Alton G. Snyder

SLOGANS ABOUT FAMILY solidarity are many and varied. "The family that prays together stays together." "Church-going families are happier families." Another slogan could well be added, especially for families who have had the happy experience of attending a Christian family camp or sharing together in a family camping trip or outing, "Families that camp together learn to live together."

Family camping has become more than a fad or a novelty. Whether participating in a well-planned program at a family camp or sharing together in a family outing, many are reporting new and enriching experiences for their lives.

Several factors have helped to emphasize this growing opportunity. The family camp has grown to meet the felt needs of those who desire more activities where all members of the family may participate together. Many new camp

sites have been developed in recent years and facilities planned for the accommodation of family groups. Perhaps, the greatest factor in fostering this growing interest has been the contagious enthusiasm of those who have participated.

Camp experiences are not limited to the more formal programming of a family camp. More leisure time and the development of state and national camp grounds have encouraged one of our biggest booms in camping interest. Hundreds of thousands will go camping this year to take advantage of outdoor life. Park camping facilities will be reserved far in advance. How may a Christian family gain the most from such experiences? Can this be related to the church program? Why not take the church out-of-doors? Families are discovering new spiritual values in camping.

THE CHRISTIAN FAMILY CAMP

The Christian family camp offers a type and quality of group life

unequaled in other experiences. "It is like recharging our family's spiritual battery to come to family camp each year," commented one of the fathers at a sharing time. Another one added, "We always go away with a new appreciation of each other and a new perspective for the coming year."

Family camp is focused upon the person-in-relations—father and mother in relation to each other, parents in relation to children, families in relation to God, and persons and families in relation to each other. New appreciations of others as persons develop in a Christian atmosphere of acceptance and love. Christian relationships are not the subject of teaching but make up the very life experienced in the camping situation.

Bring together several families with a desire for good fun, an interest in creative activity, and a willingness to experience a deeper faith in God. Combine this with a beautiful setting in God's out-of-doors, a program planned for all the family by consecrated Christian leaders working with the families, and you have a "guided vacation experience" called a family camp. Such an experience becomes a living laboratory for experimentation in real life.

How do families become involved in a family camp? How do parents prepare their children to gain the most from such an experience? Questions like these prompted an interview with a family who has attended Family Camp for two years and is preparing to go back again this year. Both husband and wife are interested in their church and teach in the Sunday church school. The big reasons for their interest in family camp are three active children and the knowledge that family camp offers needed spiritual enrichment for their family life. Spending an evening with this family provided the opportunity of asking several questions.

"What do you like about family camp?" brought a response from each member of the family. Interests extended from the deep spiritual experience of worship out under the canopy of God's heaven to remembering how funny Daddy

looked when he was cooking potatoes in the sand at the "cook-out," and black finger marks were all over his face. Every experience, whether the usual habits of eating and doing the daily chores or the unusual experiences of a cook-out or a vesper service in the chapel in the pines, becomes more significant and enjoyable when placed in the framework of a family camp situation.

"How were you encouraged to attend the family camp? Where did your first real interest begin?" General announcements about camping opportunities always seemed for someone else. Literature had been placed in their hands by their pastor with a word of encouragement to think about the possibilities of attending, but the real incentive came through the genuine enthusiasm of another family who had attended the camp. Their interesting report and their contagious spirit became the strong influence in their decision.

"How did you prepare to go? Did you make any special preparations for the children?" The first year's camping experience was approached with mixed feelings. Father was not sure it would be worth the cost. Mother was hesitant about all the family living together in one room for a week. What if it should rain half the time! Then there was the idea of bunk beds and the other inconveniences. However, the encouragement and enthusiasm of their friends outweighed their doubts.

The second year was a different story. Now there was a rich heritage of memories and experiences. The camp scrapbook, made the first year, brought many a chuckle as they reminisced. Singing table graces learned at camp and sharing together in a time of family devotion had now become standard practice for the family. The parents remembered their family devotions at home after returning from camp. Their youngest daughter had insisted that they spread their blanket on the living room floor and sit together for their sharing time. This was the way they had done it—each family spreading their blanket on the

grass—at family camp during the Angelus.

Now definite steps were followed in anticipation and preparation so that their second experience would be even better than the first.

1) Mother planned special ways of reminding the children of the many happy experiences of the previous year. Looking at camp pictures, handling the craft items brought back from the craft shop, the many knickknacks around the house which had become souvenirs, and the suggestions of "remember how we did this at family camp" all helped to prepare the way.

2) Definite preparation was made in the way of clothing and the items to be taken with the family. Their first experience had shown them how many extra items

they had carried. Then there were other needed things which had been overlooked before. Instead of one flashlight, this year there would be several, and the rubbers for all the children, just in case. That handy little trench shovel which had played such an important part in preparing the fires for the cook-outs was now duplicated for their own camping equipment and ought to be taken along.

3) Planning time was used for exploring possibilities of what the family could do together during free time or in the craft period. A family fishing trip would be fun, a night in the Indian tepee was a "must" for this year, and how about a hike to the tower? The variety of opportunities at the craft center prompted the suggestion for each one to make a few extra things this year to be used for Christmas presents. With each discussion enthusiasm mounted.

4) A check list was prepared of all the things to be done before leaving the home. Each member of the family accepted responsibilities. One was to tell the milkman, another the paperboy, another to check that all lawn tools and equipment were in their proper place. Everyone would help.

5) As they thought of their experiences of last year, they also planned for their return home. Each year opportunity was given

—Joseph Hanson Photo



—Photo from Author



in the church program for those who had attended Christian camps to share highlights of their experiences with the church. Wouldn't it be better this year to begin planning for this now? If each member would be looking for new experiences to tell and maybe souvenirs to use as illustrations, they would be better prepared.

Some of the deeper spiritual experiences could not always be put into words. There was the memory of that beautiful night when many of the families went for a boat ride on Green Lake. The shimmering moonlight playing upon the water and the reflection of the cross high up on Judson Tower had made deep impressions upon each person. God was very near in the beauty of his handiwork. They had learned then that it wasn't always the carefully planned worship program and the eloquent speakers that made worship real

but rather these quiet moments that lived with you ever after. Church worship services would mean more to them because of this.

The program was full of opportunities for new experiences. Special times each day brought the family together for fun in singing, games, treasure hunts, and other activities that all could do together. Then there were the helpful discussion groups for parents while their children were in groups of their own. Serious questions were asked and answered. You felt free to express your own problems and seek help. As the family looked forward to another year at family camp they knew that there would be something different each year.

THE FAMILY OUTING

After a week's experience at family camp, this family began to take a new look at family outings. Whether it was an overnight trip,

tenting out in the woods, or a cabin at a lake for a week, why couldn't these opportunities become a continuation of the spiritual values gained at family camp? Family camping did not need to be limited to the well-planned-and-staffed family camp. As the father commented, "We have discovered that it is God's out-of-doors wherever we go."

"How can we make these experiences something more than just an outing?" was the question asked by the parents. "How can we plan for spiritual values that will make every outing something special?" Each experience has the potentiality of spiritual enrichment, of bringing the family closer together and to God. Nature study, learning to know the stars by night, fishing and swimming parties, canoe trips, and especially sitting around a camp fire at night could all become moments with spiritual implications. How often the burning coals, fanned into flame by a passing breeze, became a symbol of the everyday experiences glowing with new meaning because of the testimony of God's presence.

Speaking of these experiences to others soon brought together several families in the church with kindred feelings. Plans were made for a weekend camping trip. Meeting together to work out the necessary details, one person said, "We are not going away from the church; we plan to take the church with us."

Taking the church with them was one of their major purposes for this experience. Their goal was to discover spiritual values through fun and fellowship in God's out-of-doors. Careful planning was needed. All the arrangements must be made for food, tents, and cooking equipment. Developing a program that would give priority to spiritual values required even more planning. One of the first lessons learned was not to plan too much or too many details. There should always be extra time available for unforeseen experiences and situations. Sometimes new ideas or suggestions developed out of the actual camping experiences which seemed better

(Continued on page 30)

Scenes from Family Camps



—Joseph Hanson Photos



JACK AND HIS FRIEND, Lewis, from the next farm, were playing between the willow trees and the big bank that ran across the foot of the valley at the end of the two farms. It was a wonderful place to play, quite hidden from sight of the houses.

"Let's dig a cave," said Jack.

They got the small shovels that each had and went to work. It started out to be a big cave, but they got tired after awhile and dug back into the bank a smaller and smaller hole.

"Tell you what," said Lewis. "Let's make the end of the hole only as big as the shovels. We can dig way, way back that way, and then we can hide things in there and put some moss in the opening and no one can find them."

It was a good place for treasures, and what fun it was to peer around from the top of the bank before they went into the cave, just to make sure that no wild Indians, or big brothers, were anywhere around before they crawled into their cave and reached for the treasures.

"It's kind of damp," remarked Jack.

"I know, but this is just April. In June when everything is dried out this cave will be dry too, and it will be cool because the sun won't ever get in."

Along with May came strawberries to pick and endless chores to do. There were extra things at school, too, and the big yellow school bus brought them home later on some days. For weeks they never went near the cave. They almost forgot about it.

One day at school everyone was talking about the river. All winter long snow had fallen in the high mountains, and now it was melting. The smaller rivers that fed the big river were flooding. More and more water was coming down stream. There wasn't any doubt that there would be a flood soon. School might even have to be closed. The road might be covered with water. Farms might have to be abandoned.

"Dad," said Jack that night,

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"Let's dig a cave," said Jack.

Hole in the Dike

by Grace W. McGavran

Illustrated by Winifred Jewell

"will the river come over our land?"

"No," said his father. "I hope not. Not if the dike holds."

"What dike?" asked Jack.

His father stared at him. "What dike? Why the dike at the foot of the farms, of course. You and Lewis play on that dike all the time."

"You mean the big bank?"

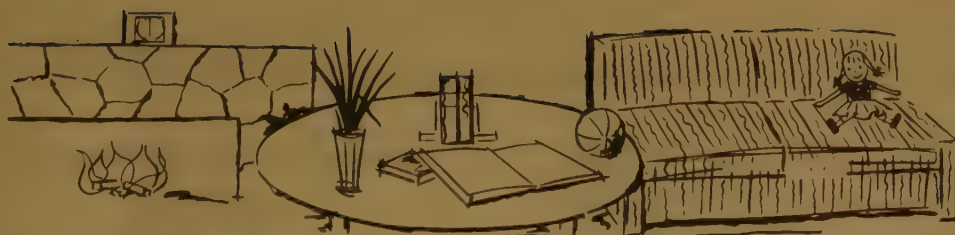
His father laughed. "Well, of course, you didn't know it was a dike. We came here after the last flood. But that big bank is a dike, Jack. If the river rises as much as ten feet, and it may, the water will be half-way up the dike. If it rises another two feet and there's a strong wind the dike could be washed out. We'll have to patrol

it, and strengthen it with sandbags to save the orchards and the lower barns."

Lewis and Jack raced to the top of the dike every afternoon when school was out. It wasn't long before water began to show in the bottom lands below the dike. Soon it was lying in a long quiet sheet against the foot of the big bank. Higher and higher it rose. Jack's father and Lewis' father were worried.

"The next three days is high tide down at the mouth of the river," said Lewis' father. "And flood stage is at twelve feet. If a wind comes up and tide water backs up the river, it could wash over the dike. We'd better patrol."

(Continued on page 30)



for parents

FAMILY WORSHIP

Someone has said that a child's only frame of reference is his own experience. When he is loved, he learns to love. When he is respected, he learns to respect others. When he is treated with kindness and consideration, he becomes able to treat others in like manner. When his frame of reference does not provide positive experiences, he cannot be expected to learn to act in positive ways.

Neither can an individual be Christian in a vacuum. It is only as a person reacts to others that he has the opportunity to put into practice the principles of Christian living. The give-and-take of everyday situations in the home offer a natural opportunity for each member of the family to live in Christian ways at his particular stage of development. This may be emphasized by saying that it is extremely important that relationships between members of the family be such that everyone is so nurtured that he grows toward Christian maturity.

Family relationships, then, provide the framework within which a child has learning experiences, but they also become the occasion for giving expression to what has been learned. They provide both the background for Christian living and the impulse to put it into practice.

Special Days

Observing special days in the home offers another opportunity to demonstrate the importance of relationships in the family. Some families establish their own traditions and ways to express what they have learned from one another. Others use Christian Family Week which ends with Mother's Day, or Father's Day which is observed the third Sunday in June, as occasions to show by their attitudes, actions, and words the important place that relationships have in their lives. Young children cannot be expected to put into words the meanings that grow out of relationships. Neither can they understand all the implications of Mother's or Father's day, or any other family observance. However, they can enter wholeheartedly into plans for ways to show love to one another. (See "A Child's Secret Sorrow," page 4.)

Children's Day is a special day in the church calendar and usually is not observed in the home. However, when family relationships are meaningful, it may be but a short step to think of persons outside

the family circle. So Children's Day, observed in the church, can have for each member of the family a new dimension of concern in the light of the relationships lived in the family.

What the Bible Says

The Bible has much to say about relationships. You, as Christian parents, will want to read some of its passages and meditate about what you read. You will, perhaps, want to apply them to your own situation. As you do this, you may think about what the words mean in terms of relationships between brothers and sisters, between neighbors in the community, between parents and children, and between friends and neighbors. These passages are suggested for your reading: Deuteronomy 6:4-8; Matthew 22:34-40; Romans 13:8-10; 1 Corinthians 14:1; Ephesians 4:1-3; 5:1-2; Colossians 3:20-21.

The verses suggested for use in periods of worship with your family during this month will be from these passages. Your thinking about them may give you new insights to share with your children; or you may see in them implications for family relationships.

You, also, may want to plan for ways in which you can use the suggested verses as opportunities arise in daily situations. For example, as you and your children read a book together or look at pictures of happy relationships between brothers and sisters, you may say, "I think these children must know, then say 1 Corinthians 14:1a. . . ."

Resources for Worship

You may wish to provide your own materials for periods of worship with your family. If that is not desirable or practical in your situation, you may use what is provided on the next four pages. They contain pictures, Bible verses, prayers, stories, poems, and other materials related to the theme for the month as it is broken into four aspects for the four weeks of this month: Relationships—Brothers and Sisters, Neighbors in Our Community, My Family, and My Friends.

Where the materials are not helpful for all ages there is an indication of the ages for which it is most appropriate: (K) for preschool children; (P) for children in the first three grades of school; and (J) for those in grades four through six.

Theme for

June:

Relationships



The Fishing Poles (K)

Harry and Larry, the twins, liked to do everything that big brother, Edward, did. When he went walking in the woods, they wanted to walk in the woods, too. When he read a book, they wanted to read, too.

On Edward's birthday, Uncle Bert sent him a fishing pole. It came in a long, flat, velvet-lined box. Harry and Larry never had seen anything like it before! And, of course, *they* wanted fishing poles, too.

"We'll see about that," Edward said.

The next day, Edward came into the house. "I've got your fishing poles," he said to Harry and Larry. The boys followed Edward out to the back porch. There, leaning against the wall, were two long poles. Each had a line tied to the end. On the lines were fish hooks. "These are the poles I've used for a long time," Edward said. "You can use them to learn to fish, just as I did. When we go fishing together, I'll let you take turns using my new pole."

"You mean you'll let us use your new pole, too?" Harry asked.

Edward nodded, then said, "When you learn to fish."

"Oh, boy!" Larry said softly. Then he asked, "Why are you going to let us use it?"

Edward smiled. "Because I know that I'll have more fun when I share my new pole," he said. "And, besides, you are my brothers and I love you!"

"And I'm glad!" Harry and Larry said together.

—Corson from A. Devaney



Theme: Brothers and Sisters

A Bible Verse

Make love your aim.—1 Corinthians 14:1

A Morning Prayer (K,P)

Dear God, I thank you, for this day
All fresh and new;
Help me to do the things today
That I should do.
May I be helpful in my home,
Fair in my play;
Show me how to make someone
Happy today.
Then when the sun sinks in the sky,
And stars shine through;
I'll know it's been a good day,
And I'll be happy, too.

—Margaret C. McDowell¹

¹From *Story World*. Copyright, 1954, by The American Baptist Publication Society. Used by permission.

To Think About (P,J)

What do you think about when you hear the words
Make love your aim (1 Cor. 14:1)?

If you were to make a list, what would it include? Try it—before you read what is listed below. Then you may want to compare your list with the one printed here. Yours probably will be different. That is as it should be; your list is your own ideas and conclusions. Comparing the two lists may give you new ideas.

- To be kind to others
- To be patient with others
- To be thoughtful of others
- To be considerate of others
- To try to understand another's point of view
- To plan for another's happiness

It is not always easy to act in these ways. It may be harder with members of the family than with strangers. That does not, however, release one from the responsibility to try so to live, especially if he is trying to make love his aim. Sometimes it is easier to do a hard thing than something that is easy. The difficult task provides challenge, and one is willing to work at it. The easy task may be attempted halfheartedly and without effort. The attitude may, in itself, do much to determine the outcome—whether it is successful or not. However, no one ever needs to depend on his own ability in this, or in any other area of difficulty. God always is ready to strengthen those who ask him for help.

Prayer: Dear God, it is not always easy to live up to our aims. Help us, as we make love our aim, to begin at home to act in loving ways. Amen.

**Theme: Neighbors in Our Community****A Bible Verse**

*Owe no one anything, except to love one another;
for he who loves his neighbor has fulfilled the law.*
—Romans 13:8.

Help Me (K)

Today I was quite bad and mean;
I know that I did wrong.
Forgive me, God; erase it out;
Help me be good and strong.
—Genevieve Sowards

Evening Prayer (P,J)

Thank you, dear God, for every joy
That I have had today:
The lovely world; my favorite toy;
Friends near and far away.

I thank you for my pleasant home,
And food to keep me strong;
For clothes that keep me snug and warm;
For play the whole day long.

And now I pray as this day ends
That all around the world
The children everywhere—my friends—
May know the joys I've known.

—Jessie B. Carlson¹

¹Reprinted from *Hearthstone*, January, 1956.

The Band Concert (K)

One warm Saturday Joe said, "Let's go swimming!"

"Have you forgotten?" Mother asked. "We are going to the park to the band concert!"

"I'd rather go swimming," Joe said.

"But Daddy is playing in the band," Mother reminded him.

"Well, does he have to go?" Joe wanted to know.

"Oh, yes," Mother said. "If he didn't go, there would be no piccolo. Daddy has to play some notes that no one else can play. Without Daddy and his piccolo, the music would be spoiled. Besides, all the other men are depending on him."

"Who are they?" Joe asked.

"They are our neighbors," Mother explained.

"We don't know them. They don't live near us," Joe said. "So why does Daddy have to do it?"

"They all like music," Mother said. "No one can make band music by himself. Each one needs and helps the others."

When the time came, Joe and his family went to the concert. The music was good. Joe looked at Mother and said, "I'm glad for neighbors!" So was Mother!



—A. Devaney

The Park (P,J)

There was no park in Center City. The children had no place to play except the streets. Sometimes they broke windows. Sometimes they trampled flowers. No one was very happy. When little Jimmy was hit by a car, people got excited!

"Our children need playgrounds!" parents said.

"We need picnic grounds," others insisted.

"Center City needs a park!" the newspaper shouted.

"Where would we ever find a park?" the neighbors asked one another. All of them were thinking of Mr. Graham's beautiful little farm with its rolling hills, and the river winding among its beautiful trees. But everyone thought Mr. Graham was a cross, stingy, mean old man.

No one was prepared when the newspaper printed, "Center City can have a park on Graham's Farm IF the town council will buy equipment and if every person will do what he can to help!"

"I'm afraid of Mr. Graham," the children said.

"I'm not going near that old man," some said.

But others said, "All of us must help." So they made plans. Some could help to tear down fences. Some could help to build paths. Some could make flowers beds. Some could put up the equipment the city had bought. Some could pick up tools and crates and boxes. Everyone could do something.

Mr. Graham worked, too. He was everywhere. And before anyone knew it, an interesting discovery was made! Mr. Graham really wasn't cross and cranky. He only looked that way.

"He talked to me. He asked me where to put the tools," Bob said. "I like him!"

"This park will be good for many reasons. It will help all of us to be neighbors," Bob's father said. "Working together will help us to know one another. When we know one another, we will respect and like one another." And they did!



Thank You Prayer (K,P)

Thank You, God, for giving me
Pajamas soft
And Momie's knee.
Thank You, God, for being near
For loving me,
For Daddy dear.
Thank You, God, for Grandma,
too,
For friends to love,
For things to do.

—Elvera E. Armstrong

The Best Gift (K,P)

Every member of the family had a secret! Each secret was about Father's Day. The children could hardly wait to give their surprises to Daddy.

Bud had earned some money doing odd jobs around home and for the neighbors. He bought a tie for Daddy.

Marian had made a pencil holder at church school. She used a can, painted a nice color, and when a decal was added, it was just the thing for Daddy's desk. Bobby had a surprise too. Bud had thought about what Bobby could make. Marian had helped Bobby to make his gift. It was several blotters, and each one had pasted to it a picture that Bobby had painted.

On Father's Day, all the gifts were placed by Daddy's plate at breakfast time. Each one was opened and admired. Daddy thanked each one.

"There is one other thing I would like for Father's Day," Daddy said. "I'd like for you to sit with Mother and me in church today. Bud, I know you like to sit with your friends. Marian, you like to sit with your teacher and your class. Bobby, you usually stay in your own class. But, today, I'd like my family with me. How about it?"

"Sure, Daddy," Bud said quickly. "We'll sit with you."

"Thanks," Daddy said. "My family is the best gift of all!"

It was hard to tell who was happiest: Daddy or his family!

Theme: My Family

Bible Verses

*Children, obey your parents.
Fathers, do not provoke your children,
lest they become discouraged.*

—Colossians 3:20, 21.

I Thank Thee (J)

I thank Thee, God, for my parents,
For my home and work and play,
I thank Thee, God, for the kindness
That comes to me each day.

Teach me to be truthful
In all I do and say,
Teach me to be helpful,
In Jesus' name, I pray.

—Kathleen Elsmore Clarken

Father's Day (P,J)

On Father's Day, you may want to make a litany or responsive prayer about why you are glad for your father. Make your own prayer to use in family worship. It may be something like this:

For the love which my father always has had for me,
I'm glad, dear God.

For the comfortable home he has made for our family,
I'm glad, dear God.

For always seeing that all of us have the clothes we need,
I'm glad, dear God.

For the good food we always have to eat,
I'm glad, dear God.

For taking us to church to learn about you,
I'm glad, dear God.

For all the fun we have had together,
Thank you, dear God.

For all that he has taught us,
Thank you, dear God.

For his patience and understanding of our feelings,
Thank you, dear God.

To do what he wants me to do so that I may grow as I should,
Help me, dear God.

To obey him joyfully,
Help me, dear God.

To find ways to show him my love and thanks,
Help me, dear God.

—Harold Lamber





Prayer

Dear God, we are glad for homes and families and friends. Help us to remember that we, too, are the friends and neighbors of others. Make us brave to act in friendly ways. Amen.

An Evening Prayer (P,J)

Thank You, God, for this glad day
With fun at school and work and play;
Thank You for the love I've known
Of friends and family of my own.
Give me sleep and rest this night
So with another day I might
Be filled with strength and will
anew
To be of help the whole day
through.

—Mabel Niedermeyer McCaw

Theme: My Friends

A Bible Verse

"You shall love your neighbor as yourself."—Matthew 22:39.

One Family (K,P)

Children far across the sea
Have a different name;
They speak a different tongue
from mine
But our laughter is the same.
To one big family we belong,
The meek, the wise, the small.
Our speech may differ, or our dress,
But our Father loves us all!

—Nona Keen Duffy¹

¹Reprinted from *Hearthstone*, May, 1952.

Sally's Friend (K)

Sally had many books. Sometimes Mother read to her. Sometimes Sally liked to sit by herself and look at the pictures.

One of her favorite books was about Plum Blossom. Her house, her clothes, and her food were not like Sally's, but Sally thought Plum Blossom would be fun to play with!

One day Mother and Sally started into the library as a little girl and her mother came out. Sally looked at the girl and said, "Plum Blossom!" She ran and caught her hand. "You look just like your picture, Plum Blossom!"

"My name is Pearl Lee, not Plum Blossom," said the girl.

Mother explained about the book.

"Come play with me," begged Sally. So Pearl did—that day and many other days.

"You are my good friend!" Sally said often.

"And you are mine," Pearl answered, "even if you did know me first in a book!"

What Makes a Friend? (P,J)

Do you ever wonder just what it is that makes someone your friend? Countless others have wondered about this, too. The Bible gives some answers. Read Proverbs 17:17a and see if that gives you part of the answer.

Do not stop with thinking that your friend should love you all the time. Think of what your feeling should be for your friend.

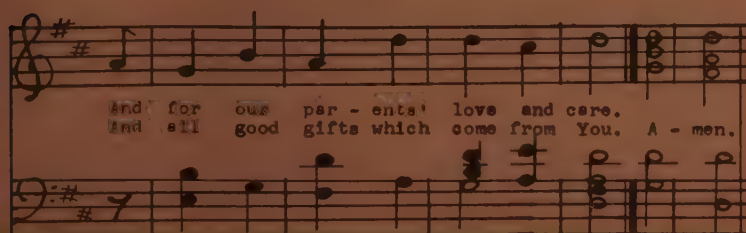
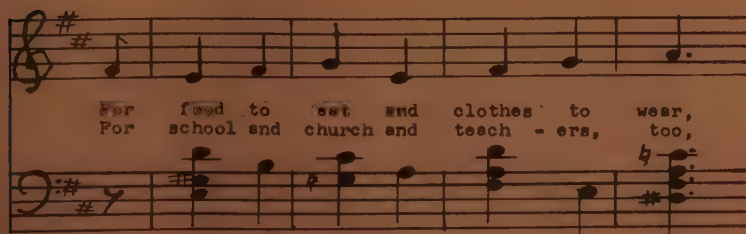
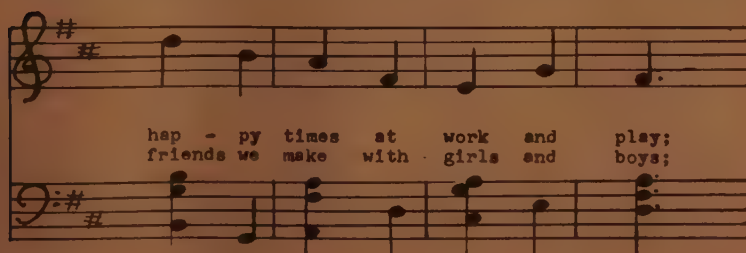
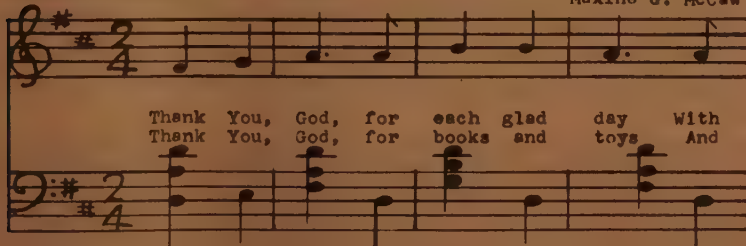
Jesus had something to say about this. Read John 15:12-17. Think about what the words mean. Is he saying that one will sacrifice for a friend? That there is no such thing as position or status among friends? That real friends share confidences, and do not betray them? That friends trust one another and are not doubting or suspicious?

Try to apply these principles to your friendships with others. If you fall short (and many of us will), remember that God will help you to do better.

A Prayer of Thanks

Mabel N. McCaw

Maxine G. McCaw



by

Alpha Mell Stuart

Facing Ourselves as

SOMEONE HAS SAID, and we note his wit as well as his wisdom, "Chances are, if you live long enough, you will be an in-law."

He could have added, "And you'll also be one of the old folks."

Let's face it. We are getting older. The years are taking their toll. And we don't mean tolls like bifocals, sagging muscles, and dowagers' humps.

The years roll along. The milestones in a marriage click like telephone poles from a train window, and somewhere between flowers at the altar and flowers at the grave, we pick up not only a dozen or so relatives by marriage but also a few new names for ourselves. Names like parent, grandparent, and great-grandparent.

We become in-laws and we become old folks.

Just by living longer we find ourselves in a classification that our society for want of a better name calls "in-laws."

We may be daughter-in-law, son-in-law, sister-in-law, brother-in-law, aunt-in-law, uncle-in-law, on down and out the family tree. The children grow up and perhaps before we are willing to admit it, we are mother-in-law or father-in-law.

At the same time, we are passing from newlyweds to young marrieds to young parents to middle-aged parents to grandparents. We are getting old. In-laws and old folks, there is no escaping it if we live long enough.

Listen to conversations around you. They go something like this:

"Jim's dad lives alone but every year he expects us to spend our vacation at his house. Why can't he visit us sometime and let us plan our own trip by ourselves?"

"Bert's brother wired for more money. Just as we had our savings account built up."

"I wanted to go into business by myself but my wife's father needed help with his store."

"Allen's mother never compliments me on a thing."

If your ear is accurate, you will notice that these conversations are always spoken with the idea in mind that everyone else but the speaker is an in-law.

How easy it is to call our marriage partner's family "in-laws" and to forget that we, ourselves, can be called the same.

This is truly a discovery—that we, ourselves, are in-laws—and it often comes with difficulty. We have grown from childhood so accustomed to the folklore of the in-law (always to the bad) that we are usually shocked when the truth hits us that now we, too, are in the same category as persons-in-stale-in-law jokes.

We think Bob's sister is a Meddlesome Mattie, and we excuse her shortcomings by shrugging, "Well, that's the way in-laws are."

The thought never occurs that Meddlesome Mattie also has a sister-in-law. Guess who?

Bob thinks Sue's rich aunt is a dictator and possessive, but isn't that the way of rich aunts-in-law?

The complaint again misses the mark. Yes, Sue's rich aunt is a nuisance but she also has a nephew-in-law. Guess who?

Alice says Joe's mother is jealous and a typical clinging vine, but wait, Joe's mother has a daughter-in-law. Again, guess who?

Yes, there is another side to the in-law coin and it is often a new and strange sight to us.

We worry and fret and feel sorry for ourselves that fate has dealt us such a wonderful husband or wife and such a troublesome lot of in-laws. How can both come in the same package?

We overlook the fact that the partner in our marriage has received the same surprise package and that we ourselves are the in-law to a whole new set of relatives.

We, too, can become in-laws.

Again, listen to other conversa-

tions. Perhaps you are doing some of the talking. The subject is the older generation and you are likely to hear or say something like this:

"If old people didn't talk so much and say nothing!"

"I told Fred that two generations couldn't live in peace under the same roof."

"No matter how I discipline the children, Granny always takes the other side."

"Why doesn't Grandpa stay in his own room?"

Here again we develop blind spots. We think of the aged as being inhabitants of a land we will never see. Everyone gains in years except ourselves and we push the truth away from us.

"Never," we say as we look into our mirror. "Never will I grow old. Old age and helplessness, old age and crankiness, old age and fear, this will never happen to me."

Yes, but it does happen. We grow older and older and finally very old.

We are not as adventuresome as we used to be. Security becomes necessary to us. Our ideas no longer stretch like rubber bands. Perhaps, we argue, the old ways were best after all. And we remember (how often we remember!) days before television, before radio, before telephones.

Without our doing a thing about it, we become the older generation. We are "old folks" as well as in-laws.

Once we face up to the dual fact that we fit into these new compartments, we are ready to consider some pertinent and searching questions.

We may well ask, "What kind of an in-law have I been?"

Taking stock of one's past actions and attitudes is often unpleasant but whoever said repentance was fun? If our relationships with in-laws are ever to be satisfactory, there must come a time when each marriage partner admits that his family's in-law and older genera-

In-Laws and Old Folks

Let's face it!
We are getting
older!

tion problems may be partly his own fault.

Complaints about in-laws have been tabulated by Evelyn Millis Duvall in her book, *In-laws: Pro and Con*. She names as causing in-law troubles such character traits as meddlesomeness, nagging, indifference, gossiping, jealousy, inconventionality, incompetence, self-righteousness, interference, criticalness, and many others.

One wonders whether each of these complainants did some introspective research and came up with some revealing facts about himself.

It follows that after confessing our failures to establish strong and healthy in-law ties, we can next ask ourselves, "What can I do to become a better in-law?"

Dr. Duvall in the above study concludes that becoming a better in-law yourself is the best approach to getting along with your in-laws.

She says, "This is not just 'sermonizing' but a sound generalization of education, psychology, and preventive psychiatry."

Becoming a better in-law means in many instances changing our own attitudes and behavior for the attitudes and behavior of our loved one's family. It may mean compromise or more than compromise. It may mean self-renunciation altogether.

Becoming a better in-law requires us to accept our in-law family for what they were when we were first introduced to them. It means loving them despite the strange manners that loom so large in any family quarrel.

Becoming a better in-law involves respecting the rights of every individual in the larger family, giving him the benefit of privacy, honoring his decisions, taking pride in his achievements, sorrowing with him, rejoicing with him.

Another question we can ask ourselves as we confront our position in the wider family circle is one dealing with the older generation problem.

We may ask, "What is my attitude towards the older persons in our family?"

Have I been cold and withdrawn, hesitant to share my husband's (or wife's) company with his parents and other older kin?

Do I stand pat on the stereotyped idea that three generations cannot live together? (Sociologists inform us that up until the present half-century more families, including those of all cultures, have lived doubled-up than singly.)

Are the friends I see most often those of my own age and younger?

Do old people bore or bother me? Am I tongue-tied around them? Do they get on my nerves?

Whatever the questions, no two persons will ever ask the same ones, for personality differences, situations, economic factors will determine the point of view.

It is certain also that no two couples will have to solve the same problems. And three generations in one household will manage their affairs differently than another multiple-generation family and still obtain happy and satisfactory results.

Facing ourselves as in-laws and old folks, then, does not signify that we emerge with the same picture for everybody. The charm of every family is its mystery and individuality, and the solving of such a family's problems always bears the stamp of that difference.

What does emerge, though, from an honest soul-searching of these issues is a wholesome continuing of each marriage partner's growth. As each fulfills his personal destiny, he brings to the immediate family as well as the larger family a new interpretation of the love and respect so desired.

(Meeting plans are on pages 26,27.)



Spots are likely to develop in painting, if one isn't careful. So, too, blind spots are likely to develop in our growing process. Have you said, "Never, will I grow old"?—Luoma Photo

IN THE TRAFFIC of day by day life we are constantly bombarded by a colossal wave of pornography. Magazines feature the news of the week on their front pages and the nudes of the week on their back pages! Sex is adroitly used in the "big sell" to persuade Mr. and Mrs. Everyman to purchase every mentionable and unmentionable kind of commodity. Maidenly purity and womanhood are portrayed as mere playthings of the male species. Moreover, the false impression is abroad that the person who has any scruples about free erotic indulgence is neurotically repressed. The unwholesome side of sex is evermore screaming at us!

The time is long overdue for the church and religious press to speak some clarifying word for those who are confused by what they see and hear and read about sex as it is exploited in a pagan society. There are too many well-meaning but timorous church folk who vehemently object to a discussion of sex from the pulpit or in Christian periodicals. They consider sex to be something evil, something that is synonymous with everything degraded. So hush-hush do they consider this matter that they frowningly complain when pastor or press deal with it. The epitome of this attitude was seen in the lady who said to me at the door of the church after hearing a sermon on the Christian approach to sex, "I have never been so shocked in all my life. Just think! a minister of the gospel upholding such an indecent and distasteful subject."

This attitude, of course, is false. It certainly has no place in the teaching of the Scripture. The Christian does not look upon this God-created, primal drive as something bad and vulgar but something beautiful and vital. He rejects the false, coarse aspects of sex, but with modesty and deep-felt appreciation he sees its function as morally good and spiritually enriching. He knows that the twofold purpose of sex in its only true context, namely, that of marriage, is the companionship of love and the procreation of the race. He senses



by Chance or by Choice

—Luoma Photo

by Frank Edmund See

that just as surely as God created everything else in the world and "saw that it was good," so God placed in man's body the sex urge that, in its highest and holiest fulfillment, binds together two loving beings into a sacred and glorious unity. The writer of the second Gospel records that our divine Lord said, "From the beginning of creation, 'God made them male and female.' 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one'" (Mark 10:6-8). In wedlock, then, the mutual sex act is a fusing of spiritual grace between husband and wife, one of the deepest joys that they can know. What I have thus far stated should be kept uppermost in our thinking as we

sketchily consider the currently much discussed and controversial issue of birth control or planned parenthood.

By the term "Planned Parenthood" is meant the private and voluntary limiting of possible offspring by married people who may find themselves incapable—physically, psychologically, or economically—of accepting the responsibility of large or even limited families. Conception is avoided by the use of medically approved contraceptives. It isn't a matter of "not having babies." However, it does mean that with the aid of mechanical or chemical devices, babies are conceived and born not by chance, but by choice!

This means that Christians who have a mature and biblically in-

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formed knowledge of sex are called upon to examine this practice to see if it is morally right. In the light of Christian ethics, are birth control procedures permissible or, are they sinful?

While this article was being written a statement by the U. S. Catholic Bishops was published in the press. It reiterated their longstanding position "that the only natural and therefore morally permissible means of limiting births is through periodic abstinence from sexual relations." Such a doctrine only serves to confuse the thinking of many people—among them some devout Protestant Christians. The Roman Catholic Church categorically declares that the practice of using contraceptives to avoid conception is "a serious and unnatural sin . . . contrary to the law of nature." The chief end of marriage, says this church, is procreation. By literal interpretation and stringent laws set against the use of contraceptives, it attempts to fulfill the ancient biblical injunction: "Be fruitful and multiply, and fill the earth . . ." (Gen. 1:28). How strange it is that theologians have failed to see that this is a divine promise of offspring and not a divine directive that lays compulsion on a married couple to use the sex act exclusively for begetting children.

This Church has completely bypassed the essential function of marriage as it is outlined in Genesis. "The LORD God said, 'It is not good that the man should be alone; I will make him a helper fit for him'" (Gen. 2:18). This biblical statement strongly implies that sexual relations were designed to fuse two personalities together into a loving oneness in the sacred bond of marriage. Sex for the sole purpose of procreation is mere animalism! To label the sex act of man and wife who use contraceptives for insurance against procreation as a cardinal and carnal sin is a gross misinterpretation of the divine purpose in marriage.

In the doctrine that bans contraceptives as "contrary to the laws of nature," the opponents of contraceptives are equating the law of nature with the moral law. This cannot be done. Moreover, it ap-

pears that such teaching dictates that men and women should direct their lives according to the laws of nature. In the light of our common daily practices this is inconsistent. For example, it is nature's law that man should wear a beard, but there are few who would say that using a razor is wrong. Why thwart nature by shaving every morning, and then deny people "the right to interfere with nature's demand for indiscriminate procreation" by unnatural means? Nature, also, brought us naked and shoeless into the world. Isn't it a transgression of nature's law for people to wear clothes upon their backs and shoes upon their feet?

The story of civilization is the record of man learning how to control nature by artificial means. Step by step civilized man has brought nature into subjection. Planned parenthood through the use of medically-approved contraceptives is yet another way that man has taken to subdue the impetuous forces of nature. Such is consistent with the completed statement in Genesis 1:28: "God said to them, . . . have dominion over . . . every living thing . . ." This included man's right to change and control nature for his own betterment and health.

Is it morally right and permissible for Protestant Christian married people to have children by choice rather than by chance? Is the widespread and ever-increasing practice of birth control an out-and-out violation of God's will in creation? Do those who practice it fall into mortal sin?

In the scriptures there is no divine law on which to base a positive conclusion that the use of contraceptives in marriage is a sinful procedure. The Bible says, "God created man in his own image, in the image of God he created him; male and female he created them" (Gen. 1:27). In other words, the Creator made man a free moral agent, endowed with the right to choose the course of his own action. A Christian does not irresponsibly accept such liberty! Having placed his whole life on the altar of dedication—including his sex life and procreative functions—the follower of Christ seeks to adhere to Paul's

admonishing words, "Whether you eat or drink, or whatever you do, do all to the glory of God" (1 Cor. 10:31). This excludes the use of contraceptive techniques for sheer sexual intemperance or a selfish desire to use them as an escape from the responsibility to bear and rear children.

Furthermore, a free Protestant Christian accepts the right of bringing children into the world as something sacred and solemn, and never as a casual chance experience. He believes that God wants every newborn child to have a healthy mother, and not one who is overburdened and harmed by corroding care and ill health brought on by too-frequent child births. He understands it to be the will of God that every baby has a right to a robust and relaxed father, and not one weighted down by the yoke of a family far beyond his capacity to support. No Christian brings a baby into the world irresponsibly or carelessly. Pertinent to this is the resolution adopted by the United Lutheran Church at its 20th Biennial Convention in 1956. It speaks to all Protestant Christians when it says, "Husband and wife are called to exercise the power of procreation responsibly before God. This implies planning their parenthood in accordance with their ability to provide for their children and carefully nurture them in the fullness of Christian faith and life. The health and welfare of the mother-wife should be a major concern in such decisions. Irresponsible conception of children up to the limit of biological capacity . . . is detrimental."

For Christians this important function of married life must always be a matter of deliberate and solemn choice. When a baby is born as a consequence of accident, passion, or chance; it may cause spiritual, emotional, and economic problems which not only violate the creative will of God but also the welfare of the family unit. It is, therefore, logical to conclude that the use of contraceptives in the planning of parenthood is not only necessary to marital and family welfare, but is

(Continued on page 30)

Purpose of Meeting

The purpose of this meeting is to acquaint the group with the activities of a family camp so they will better understand the objectives and values of such a planned camping experience. A natural outgrowth of this should be the encouragement of families to attend a family camp.

Suggestions for the Leader

Since most people cannot become very enthusiastic about something they do not understand or have not experienced, this meeting is an attempt to provide such needed information and experiences. The program is planned around the daily activities of a family camp adapted from "Family Camp Program and Resource Guide" prepared by Joseph J. Hanson.¹

If someone in the church has attended either a state or national family camp they will be able to serve as good resource leaders. If this is not possible the leader should become familiar with the program of a family camp through the suggested resource material. Publicity materials announcing state and national family camps should be ordered in sufficient quantity for distribution to the group.

The program will, as far as possible, simulate a day at a family camp. Leadership is suggested in the form of a "camp staff." Selection of those who are to help should be made in advance to provide time for adequate planning. Use your imagination and creative ideas to make this resemble a camping experience.

A camp registrar may handle publicity and registration. Special invitations could invite the parents to enjoy a "day at camp." You may wish to include the following outline of the day's activities and underline those which will be a part of the evening's program. Be careful not to confuse time schedules. Mimeo ideas for tracing, and catchy phrases may be copied from the camp publicity materials.

A registration table should be ready for the members when they arrive. Use a registration card, modified for the occasion, on which the parents may list their names and ages of children, special interests or hobbies, and in a sentence or two what they would expect to experience at a family camp if they should be able to attend. Information on the cards will be used later in the program. Name tags will be helpful if the group members are not well acquainted.

A good song leader will encourage group participation in singing both fun songs and hymns. Songs should be selected in advance to fit into the needs of the program. It will be better to use familiar hymns and avoid song sheets or hymnbooks. Singing should be in-

formal and in the spirit of a group at camp.

An important activity at a family camp is always the craft shop. Time will not permit the making of any craft work, but a person serving as craft instructor for the evening could arrange an interesting exhibit of craft items. Many of these could be secured through local schools, scout organizations, or hobby stores. Be sure to include items that children as well as parents may find interesting.

The pastor or a member of the group should be invited to serve as the vesper leader. Creating a camp-fire situation for the vesper service will help to give the feeling of being out of doors. If the meeting is held in a home where there is a fireplace you will have the advantage of a real fire. If not, use wood with an electric light and red cellophane paper to represent the camp fire. Vespers are planned as an informal service around the camp fire.

The discussion leader may be the camp director or a resource person who has attended a family camp. The first period of discussion is indicated for the morning session and the second for the family forum in the evening of the daily program.

The fellowship snack places an emphasis not only upon appetizing refreshments but also upon opportunities for fellowship. If the group is large, encourage small groups to sit together while they eat so that informal conversations will become a part of the fellowship experience.

The Program

The following daily schedule suggests a sequence of activities. Underline the items to be used in your program. Presenting the full schedule will enable parents to know what happens at a family camp.

Fishman's Special (coffee)	5:00 a.m.
Rising Bell	7:00 a.m.
Family Assembly (for songs and announcements)	9:00 a.m.
Age Group Sessions:	9:20 a.m.
Kindergarten, Primary, Junior	
Parents: Bible study or family life discussion	
Family Hour (hikes, recreation, work projects)	11:00 a.m.
Lunch	12:15 p.m.
Rest period for all children	1:10 p.m.
Hobby Hour (optional for everyone)	
(ceramics, pottery, leather, wood, shell, metal)	2:10 p.m.
Sports—Swimming	3:00 p.m.
Dinner	5:30 p.m.
Angelus (family devotions using <i>The Secret Place</i>)	6:15 p.m.
Vespers	6:30 p.m.
Family fun period	7:15 p.m.
Bedtime (for all children)	8:15 p.m.
Parents' Forum	8:45 p.m.
Parents' Fellowship Snack	10:00 p.m.

Let's Go to Family Camp

Open the program with the Family Assembly and introduce the idea of day at a family camp. Help to create an atmosphere of fun and anticipation. Remind them that the actual setting would include the children so they will want to sing some songs with special appeal for children.

The first discussion group is centered around the purpose of family camping. The following objectives adapted from "Family Camp Program and Resource Guide" should be written on the chalkboard for discussion.

1. To strengthen family life by providing daily opportunities for members of families to live, play, work, and worship together in a definitely Christian community.
2. To make possible a creative Christian experience for the entire family in an outdoor setting.
3. To provide enrichment for family life through the sharing of mutual interests and skills.
4. To motivate young-adult parents to take more initiative in promoting family life programs in their "home" churches.
5. To enrich the religious life of each family through significant worship experiences.
6. To discover and to strengthen Christian patterns of living through the sharing of experiences with other Christian families.

The purpose of this discussion is to help the group think through the objectives of a family camp. Comments on the registration cards should have a relationship to the above objectives. Center the discussion upon the needs of families today. May a camping experience help to meet these needs? Are these objectives worthwhile?

The Hobby Hour presentation is a description of items to be made at camp. The craft director should look over the registration cards and try to relate various items to the interests indicated. Descriptions should include items for children to make as well as parents.

Vespers introduce the theme of spiritual values gained through the camping experiences. Both the group singing and the vesper message should lend itself to a camp-fire setting. The speaker should be aware that his message will prepare the way for a discussion of spiritual values in camping.

The Parents' Forum should be introduced by a reminder of the day's schedule that is now coming to a close. The children are in bed and the parents can relax as they discuss together the

¹Order from Department of Adult Work and Family Life, 1703 Chestnut St., Philadelphia 3, Pa.

Enjoying God's Out-of-Doors

by Alton G. Snyder

Purpose of Meeting

The purpose of this meeting is to help parents understand the spiritual values of outdoor family activities and to create an interest in using these activities for the spiritual enrichment of their own family life. A knowledge of certain needed-skills and the simple ways by which all members of the family may participate will help build enthusiasm.

Suggestions for the Leader

All people have at least a degree of interest in the out-of-doors even though some may feel they are not the rugged out-of-door type. Family camping and outings present a unique opportunity for all of the family to work together and discover spiritual enrichment in God's great world.

Weather permitting, a backyard or a park where a camp fire may be built, will provide a better setting for this meeting than indoors. If this is not possible, plan the arrangement of the room to suggest an outdoor camp.

Open the meeting with an informal demonstration of camping equipment. The co-operation of a sporting goods store will probably provide more items than you will have time to use. A scout leader, a representative from the store, or someone from the group who has an interest in camping and has used many of the suggested items would make a good person to serve as demonstrator. Items may include equipment for tenting, sleeping, and cooking. Care should be taken that the demonstration does not take too much time in proportion to the rest of the meeting. However, the group should be encouraged to ask questions and examine the things of interest.

Plan to have the last part of the

demonstration include the building of a camp fire. If the meeting is indoors the camp fire may be lighted with an electric light to simulate the outdoor fire. Have the group sit in a circle around the fire for a time of singing. Old favorites and camp songs will soon have everyone in a camping mood.

The discussion is on the topic, "Spiritual Values in Camping." Begin by considering the meaning of the term "value." Values are usually understood as those ideas which have become translated into life's experiences and then identified as of such worth as to be set up in a person's scheme of values. Values represent those things that are desirable for life and will enrich and make more meaningful the experience of living. The group should give consideration to such ideas as discovering the handiwork of God in nature, watching the stars to feel with the psalmist, "The heavens declare the glory of God," responding to the changing colors of a sunrise or the beauty of a lake or a mountain stream, seeing wild life in its natural habitat, or just the joy of sitting around a camp fire. What are the spiritual values in such experiences? Help the group to remember that you are discussing family experiences. It may be that the parents will discover new values by seeing familiar things through the eyes and experiences of their children. How are out-of-door experiences related to the spiritual meaning of life? Do such experiences lead to worship?

As the group discusses the relationship of outdoor experiences to a feeling of worship, suggest that now would be a good time to share together in worship. Have a good song leader ready to lead the group in singing familiar hymns that would not require song sheets or hymnbooks. Using only the

light of the camp fire will add to the effectiveness of the worship experience. Hymns such as "This Is My Father's World," "Day Is Dying in the West," or "For the Beauty of the Earth" will help to express the feelings of the group.

As the group watches the camp fire, read Psalm 19, and then ask the group members to share a spiritual experience they have had in the out-of-doors. It may have been at a camp as a youth or sometime when they were very much aware of the presence of God while by a lake or high up on a mountain. Every group will have those who could share many worthwhile illustrations from their own experiences. Close the sharing time with a few moments of quiet meditation, the singing of "God, Who Touchest Earth With Beauty," and prayer.

Refreshments may include frankfurters to cook over the fire or at least marshmallows to toast. Have sticks or forks ready for toasting the marshmallows. While the group is eating the suggestion may be given as to the possibility of two or more families going camping together. Since this would require careful planning and preparation, the first step may be all that would be taken at this meeting. Or, the group may desire to plan a camping trip with as many families as possible going along. If so, committees should be selected to make plans for such an outing.

Resources

There are many organizations in every community that could furnish pamphlets and books on camping. Many companies produce interesting leaflets; ask at local sporting goods stores. Refer also to the resources suggested for "Let's Go to Family Camp."

events of the day, especially the topic, "Spiritual Values from a Family Camp.

What values does the group see in such a program as that offered at a family camp? Are there personal values to be gained? How could a family prepare for a camping experience so it will gain spiritual values? How is a family camp experience related to the church back home? Are there values to be carried over into other areas of life? If the attendance is large it would be better to break the group down into buzz groups for more participation. Each of the smaller groups could be asked to determine what they would judge to be the greatest value gained from attending a family camp.

These should be shared with the total group.

The Fellowship Snack Time is an opportunity to become better acquainted with new friends, especially other parents who may share similar interests. A fellowship circle and a few moments of prayer will bring the program to an appropriate closing.

Families who are interested in attending a family camp should be encouraged to make the necessary preparation. If several families are able to go, help them to plan together with the co-operation of the church.

Resources

Resources are available through local

libraries, state and national denominational headquarters, scout organizations, and other groups interested in outdoor activities. The "camp staff" will find many ideas in the publicity material about family camps or in the pamphlet for camp directors, "Family Camp Program and Resource Guide." The November, 1956, issue of *International Journal of Religious Education* is a special issue devoted to all kinds of church camping. *Your Family Goes Camping* by Doris Patterson (New York: Abingdon Press, cloth \$2.50; paper \$1.50) and *Spiritual Values in Camping* by Clarice M. Bowman (New York: Association Press, \$3) are examples of books available.

I. Objective or Purpose

Perhaps it is best to state the objective of this meeting by deciding first what it should *not* have as its purpose. Certainly the meeting is not called for the purpose of listing grievances and personal in-law troubles. Neither is it a confessional with the leader as counselor.

Those who prepare the program and have parts on it should hold to this single objective: to persuade those present that by becoming better in-laws themselves they will contribute toward the solution of many in-law problems.

II. Leader's Preparation

You must first be convinced that by becoming better in-laws we really and truly will create better in-law relations (no pun intended!) If you believe this and are willing to back it up with much prayerful study, you can bring to the meeting confidence and success at the very beginning.

After reading the study article and getting its point of view concerning ourselves as in-laws, start gathering your source material. You are still a long ways from the actual meeting and are not fully ready until you have read at least one authoritative book on the in-law phase of family life.

Search the *Reader's Guide to Periodicals* in the public library and find the latest articles that you think will contribute best toward your meeting.

Plan thoroughly every phase of the program. Know what is going to happen and who will be the keynoters if you need them. In fact, it is helpful if you have a preliminary run-through session several days ahead with your helpers. Teach them your purpose and let them suggest ways to slant the program toward this purpose.

Remember you are planning a church-related program. Every conclusion, every interpretation should be grounded in Christian principles. Ask your minister for guidance in this. He may suggest other source materials to help you. Open and close your meeting with prayer. *There* is your chief source.

Facing Ourselves As In-laws

by Alpha Mell Stuart

Two Meeting Plans for Parents' Classes or Groups

Based upon the article, "Facing Ourselves As In-laws and Old Folks," page 20

III. Conducting the Meeting

You may use a speaker-type meeting or a discussion-type. No matter which you decide upon, enliven it with a brief dramatization of a crucial in-law problem.

Your actors can read their parts, wear the simplest of costumes (just a suggestion is enough), and use very few props. This should be short and quick. It is the situation you want to emphasize, not the quality of performance.

Have a book table near the entrance. If your church has pamphlets, books, or periodicals on self-improvement and family life, arrange them attractively. Encourage those attending to check them out for home reading.

Hang large pictorial charts or posters from magazine cut-outs illustrating discussion areas in Part IV. Lasso several of your church "artists" to do this for you ahead of time.

A. SPEAKER-TYPE MEETING

This is a hard order to fill but worth the effort. Your speaker should be a person of high moral caliber, one who is successful in his family circles, whose opinions are respected, and certainly a person who is able to interpret the Christian view of marriage and its relationships.

Brief your speaker thoroughly beforehand on the purpose of this meeting and the kind of atmosphere to be developed. Also, tell him how much time he has and ask whether he would like to handle the question-and-answer period himself.

B. DISCUSSION-TYPE MEETING

This kind of meeting will call

forth your skill in handling groups and guiding their thinking and responses.

Divide into discussion groups of 4 to 6 persons and let members of each group "give and take" in free discussion for about twenty minutes. It helps to have the subjects for discussion typed and handed to each person.

The keynoter for each group is charged with keeping notes and hewing to the subject matter.

Reassemble and make reports. Jot on the blackboard any clues or ideas you think fit into the conclusions you want the group to form.

Appraise the findings and write a series of positive rules or statements endorsed by the group.

IV. Suggested Discussion Areas

A. Courtship factors that make for harmonious in-law relationships.

B. Personality traits that work against us in creating goodwill.

C. Personality traits that work for us in creating goodwill.

D. The importance of compromise in a good marriage.

E. Signs of maturity toward one's in-laws.

F. How to live with your in-laws and like it.

V. Additional Sources

Duvall, Evelyn Millis. *In-laws Pro and Con*, Association Press, New York, 1954, \$3.95.

Ellenwood, James Lee. *One Generation After Another*, Scribner's Sons, New York, 1953.

Trueblood, Elton and Pauline. *The Recovery of Family Life*, Harper & Brothers, New York, 1953, \$1.50.

Facing Ourselves As Old Folks

Objective or Purpose

Your objective is to get members of the group to see more clearly the nature and problems of the aged so that they can approach this period in their own lives gracefully and successfully.

I. Leader's Preparation

You must guard against a recital of old folks' faults and peculiarities. This should be a meeting of intense concern and desire to understand those we love who have lived longer than we and whose cherished places in our families we will take some day.

Give yourself plenty of time for preparation. This is your guarantee against the pitfall described above. If you are armed with plenty of source material and a well-planned program, you can lead the group into the desired atmosphere and thus bring about your objective.

"Geriatrics" is the name given to the study of the aged and their diseases. There is a wealth, even a surplus, of recent writings in the public libraries on this subject. You will not want to burden yourself with too much technical information. However, you do want articles, books, and pamphlets that pertain to character traits, personality problems, and adjustment studies of the aged.

Sections on family life at the multiple generation level will also provide you with usable material.

The film suggested below is an excellent stepping off place for a discussion-type meeting. Be sure you audit the film before you prepare your areas for discussion so that there is a natural progression.

If you use the panel-type meeting, have a quick rehearsal with panel members a few days before the meeting. Block off certain areas for each person to handle and be sure he has appropriate resources to use and is not tempted to talk "from the top of his head."

Remember this is a subjective theme. The title gives you a clue. You want to encourage your members to judge themselves and not the aged, to evaluate their own opinions in the light of what the future holds, and to prepare themselves mentally for their positions as the older generation.

Your minister can guide you, for he has had much experience in persuasion and in getting people to want to improve themselves. He will also furnish you with Christian teachings worthy of further study.

III. Conducting the Meeting

A. PANEL TYPE

Your best bet here is to enlist, as panel members, persons of a wide range in years. Be sure your older panelists are spry and vivacious and capable of capturing and winning the audience.

Panelists of middle-age should be happily married and wholesomely busy leading their own creative lives as well as keeping an active interest in their children and grandchildren.

Other couples should be those with teen-aged children and those with very young children. Choose attractive, poised, and dedicated couples for these roles.

Work out a series of questions to be asked the panel by various members of the audience who have been prepared in advance. Your rehearsal with the panel will make sure the questions are answered to the point.

See below for question-and-answer themes.

No panel program is complete until there is a résumé of facts presented. Proper conclusions should be drawn, all reflecting the objective of the meeting. As the leader, it is your job to make any conclusions clear to the group.

Since you will know beforehand the conclusions that you are working toward, why not print them in big, black letters on newsprint or poster sheets, place them on an easel, and turn them over one by one as each fact is given? Simple cutout pictures pasted in lieu of words will catch attention.

B. DISCUSSION TYPE

Before opening the period for discussion, run a suitable film or slides on the theme of growing old gracefully or living together as several generations.

If you prefer, stage a dramatic "teaser" to illustrate one of the above themes. Keep it short and brisk.

During the discussion, call on several of your keynoters to furnish source materials or other bona fide arguments to give "meat" to the subject. Of course, you have prepared these persons ahead of time. Give them references to read beforehand.

Try to keep this part informal. Keynoters are not main speakers and should be limited to two or three minutes at the most. Be sure the meekest person in the room has a chance to speak. Don't worry, he will have some kind of opinion on getting old.

As in the panel-type meeting, repeat the findings of the group and name them in terms of the objective.

IV. Suggested Discussion Areas

A. The pleasanter aspects of growing old.

B. The split-level family: three generations under one roof.

C. Retirement: a boon or a burden.

D. Life begins at sixty.

E. Oldsters I have liked.

F. If Father knows best, what does Grandpa know?

V. Additional Sources

A. BOOKS

Ellenwood, James Lee. *One Generation After Another*, Scribner's Sons, New York, 1953.

Stern and Ross, *You and Your Aging Parents*. Wyn, Inc., New York, 1952.

B. FILM

Adventure in Maturity (An older woman finds a new importance in living) 22 min., color, \$8. Order from Audio-visual Services, United Christian Missionary Society, 222 South Downey Ave., Indianapolis 7, Ind., or from American Baptist Publication Society, 1703 Chestnut St., Philadelphia 3, Pa.

Know Your Hymns!

by Louise Phillips

Who was the composer of these favorite hymns?
Find his name in the hymns.
Place the correct letter in the blank space.
Read downward.

—NGEL VOICES EVER —INGING
COU—AGE BROTHER, DO NOT ST—MBLE
ONWARD CHRIS—IAN SO—DIERS
COME YE FAIT— FU—
DRAW THO— MY SOUL, O CHR—ST
LOOKING UPWA—D E—ERY DAY
—AVIOUR, TEACH ME D—Y BY DAY
HUSHED WAS THE EVE—ING HYMN

Answer—Arthur S. Sullivan.

Are You Letting Your Teen-ager Grow?

(Continued from page 8)

They are, and should be, moving toward the edge of parental authority. If they are going to learn to make their own decisions responsibly, they will need practice while in close relation with loving parents who can help them weigh all the factors involved. Giving the *reason* helps them learn the *why*. It familiarizes them with the principles upon which "no" decisions are made.

The ways in which parents say "no" make a difference. Exercising authority clogs the channels of communication. The parent has authority, but frequently he should voluntarily set it aside and offer his teen-ager a relationship where parent and adolescent are free to encounter each other as equals. It is in equality that real communication takes place. Think. Almighty God "prepares a table before us" and treats us as honored guests, as free beings, as equals. If God can let men who are so unequal come to him as equals, cannot Christian parents do the same for their maturing children?

Among themselves, teen-agers are conformists, sometimes to the point of being unadventurous. Parents can help them by demonstrating a more worthy basis for decision than "what is being done."

Carlyle Marney speaks to this point in his book, *Dangerous Fathers, Problem Mothers, and Terrible Teens*. He suggests that when teen-agers come with a request parents do not want to approve, that Mother or Dad not meet the teen-agers' argument: "All the kids are doing it" with a counter argument on the same level. Instead, parents can lift the discussion beyond the level of "What others are doing" to the level of "What is reasonable and just and right to do."

Parents often explode over undesirable qualities in their teen-agers which are only momentary characteristics as-

sociated with particular stages of growth. Let Mom and Dad compare their overly timid 13-year-old with other 12- and 13-year-olds, and with the 14- and 15-year-olds in the community. They will discover that the 13's shyness is not a special problem. It is simply part of "being 13." Most early teen-agers experience shyness, and then outgrow it.

Again, parents rage against those things about their teen-agers which are harmful but are symptoms of their trouble rather than the trouble itself. Do teen-agers play the radio loudly, or drive recklessly, or diet foolishly because these things in themselves seem desirable? Not really. They do such things for two reasons: to demonstrate their growing independence; and "because the gang is doing it."

Parents do a real service to their teen-agers when, instead of harping on the symptoms, they lead the adolescents to an awareness of their real trouble—their fear of standing alone. Mothers and fathers can help teen-agers learn to "belong" without yielding to an easy conformism to the actions and values of the gang. Such conformism dulls both individuality and judgment. Most teen-agers are able to see this, when helped. Some of them may be somewhat surprised by it. They think they are living a full, rich, meaningful sort of life, expressing themselves courageously and freely. They may think their parents have become stuffily trapped in an over-cautious, unadventurous, traditional pattern where an uninteresting security is bought at the price of all the zest which life is meant to hold. It is a revelation when they discover that, far from being courageous, free and adventurous, they are just as firmly trapped in a confining conformism as they think adults are, just as hampered by tradition, just as afraid of breaking out and being themselves.

Let us turn this truth around. It is true that teen-agers are apt to be meek conformists to the teen-age culture pat-

The composer's name is -----

Let me introduce him to you. His father was an English bandmaster who taught him to play every wind instrument. At sixteen, he won a scholarship at the Royal Academy of Music in 1958. He, also, produced numerous oratorios and songs. The "Lo Chord" is his most famous song.

terns. It is also true that parents are apt to be just as meekly conforming to the adult culture. Men in gray flannel suits do become lost in the machinery of their corporations. Wives do dutifully play out the role expected of the "modern woman" and fail to develop themselves as genuine individuals. Adults as well as teen-agers face problems as they try both to fulfill themselves and to live in responsible relation with others. Parents and their adolescents can work on such problems together.

If the teen-ager can be helped to see and understand the nature of his need, he will have taken a step toward realizing and accepting the fact that the Christian gospel speaks to his need. The parent then needs to help the adolescent to know the gospel and its relevance to his life. The parent needs to understand the gospel and to be able to communicate its message. There are insights in the gospel itself which suggest how it is most effectively communicated. For instance, "We love, because he first loved us" (1 John 4:19).

Men do not love because they are told to love. They love because their acceptance of God's love has set them free to love. A teen-ager does not shun his emphasis from being accepted, being liked, being understood, to accepting, liking, and understanding just because he is told that this is right. He becomes basically a giving person when he becomes aware that God's acceptance of him, love for him, and understanding of him have set him free to give and filled him with something to give.

What Christian parents have to communicate to their teen-agers is not a moralistic lesson about how they should be less concerned about self and more considerate of others, less anxious to have their desires satisfied and more quick to meet the needs of others. Parents have a message of good news about a saving and fulfilling relationship with God to which God, himself, invites us. Parents communicate this best when beyond explaining it, they live it.



Family Counselor

Q I HAVE a little boy who will soon be four years old. Small-boned and delicate, he weighs only thirty-two pounds. When he was a baby, he never finished a bottle of milk and what milk he did drink almost had to be forced down. He displays such a reluctance to eating that I wonder if it is caused by a physical handicap. I have consulted my doctor so many times about his unwillingness to eat. The doctor tells me to stop fussing with the child, that when he gets naturally hungry he will eat.

I read much about the child's nutritional needs and can't see what keeps him alive, unless it is my constant prayer that he somehow survive the starvation diet he has selected for himself.

We have been urged not to force him to eat. From experience we have learned this does not work out successfully as he usually throws up. We are trying to decide whether to have a tonsillectomy performed because his tonsils are enlarged. We hesitate because of his age and general condition. I hope that it will bring about a decided change in his desire for food.

Perhaps I should mention that he has a definite craving for sugar, gum, candy, ice cream. He is active and has never had any of the children's diseases.

My question is this: Can a child exist on a pint of milk a day, a half slice of bread with gravy, a spoonful or two of buttered carrots, and a few teaspoons of strained pears (baby food), and perhaps a half bowl of soup for supper? Is he being retarded mentally because he will not touch vegetables, fruits, meat, cheese,

cereals, nor drink enough milk?

A YOU ARE very wise to keep in close touch with your physician about your son's physical condition. He should be the one to decide whether or not your son would benefit by a tonsillectomy. If his tonsils are enlarged, you might see considerable improvement in his physical condition, including appetite and increased weight, after they are removed.

In the meantime, here are some suggestions:

1. Follow the advice of your doctor and stop getting after your child because he does not eat as much as you think he should. In fact, I am wondering if perhaps part of the problem does not arise from this great concern of yours. It may be that in the past you have made such an issue of his eating problem that your son's lack of appetite is partly the result of the tension growing out of being "fussed at." It is not surprising that you should be concerned, of course, but do not pass on your great concern to your son. It is all right to encourage him to eat, but if he refuses, accept the refusal without comment. I am inclined to agree with your doctor that when he really gets hungry, he will eat what he needs.

2. Endeavor, insofar as possible, to prepare the food in an attractive manner. Children like color, and vegetables lend themselves to many different color combinations. Large helpings are likely to be repulsive to a child whose appetite is not too great, so

keep the helpings small, and give him approval should he ask for a second helping. You may even want to get his help in selecting the food you will have at a particular meal. Let the mealtime be a pleasant occasion—talk about pleasant things. Don't scold him if his manners do not always please you.

3. Children sometimes respond to the example of others who eat well, especially if they are not obviously compared with the others and urged to emulate them. You may want to experiment by having one or two four-year-old children to your home to have a meal with your son, fixing food that you know the guests will like and that you hope your son will enjoy, too. As your son sees how much the other children are enjoying their food, he may eat more himself. Let me warn you, however. You will have to exercise great self-control to keep from saying to him, "See how much your friends are eating."

4. Remember that children differ in their nutritional needs and it may be that your child will be a light eater all his life. This is another reason why it is important to keep in touch with your doctor, so that he can advise you whether or not your son's lack of appetite is due to a physical condition that needs correcting.

I doubt that your son is being retarded mentally because he will not eat the food you mention. On the other hand, if his tonsils are diseased and poison is getting into his blood stream, you might find him more mentally alert after they have been removed.

Daniel M. Maynard

Children—by Chance or by Choice

(Continued from page 23)

consistent with the moral law. It is right and proper that Christians should consider the sacred and serious need to carefully plan their families!

Apart from the private results of not doing so, there exists the overriding and devastating sociological aspects. Vast and complex problems are being created by the world's fast ascending birth rate. The world is literally bulging at the seams. As a consequence, human hunger, disease, and ignorance are creating the kind of climate in which Communism thrives. Harry Emerson Fosdick declares that "the population question is the basic problem of the world today, and unless we can solve it, no other

major problem of our world can be solved at all."

Surely God expects his people to exercise their freedom and use their intelligence to help solve by scientific methods this vexing problem that is fast developing into a crisis of global proportions. In the presence of the present population explosion, is it not wrong to have children by chance? Is it the will of God that Christians should be "part of the problem instead of the answer," by ignoring all precautionary measures in this matter? Is it right that they should help the human family multiply until no one has enough to eat, while people are living under the dark shadow of sinister disease and abysmal ignorance? Everything in logic and life, in Scripture, and in a truly

spiritual interpretation of God's purposes for man, rejects the chance element in sexual relations as wrong and points to the necessity for birth control measures!

Sex was first instituted as "the physical accompaniment of a spiritual union." It is, therefore, a sacred function, but it must also be a socially responsible matter. It is this that every Christian husband and wife must bear in mind. They should always use the divine gift of sex to deepen their love for each other. They should, also, know that there is no sound moral or religious basis for not employing medically approved contraceptives so that they can "in the fullness of time" make childbearing the most precious and joyous choice of their mutual love.

Hole in the Dike

(Continued from page 14)

The two men took the night patrol. The bigger boys took early morning and evening patrols. And Jack and Lewis were entrusted with the noon patrol. School had closed down when some of the roads were undermined.

It was the second day. Jack and Lewis were walking along the top of the dike. The water was lapping within inches of the top. The wind was rising, but everything was all right.

"Our cave!" said Jack. "We'd better get our treasures out."

They scurried down the bank. Jack and Lewis knelt down to crawl in. And then they looked at each other in horror. A slow trickle of muddy water was coming from the hidey-hole.

They didn't have to be told what was happening. Their little dike was in danger because of their cave.

"Run!" said Lewis.

They raced each toward his own farm. Jack's father saw him coming

and leaped into the truck, already loaded with sandbags ready to take to wherever the dike was threatened.

He started the truck toward Jack. Over at the other farm, Lewis' father was already on the way with his truck.

"Where, Jack?" shouted his father.

"Behind the willows!" said Jack, swinging up on to the running board.

The two trucks got there at the same time. The men followed Jack and Lewis to where the hole gaped under the bushes. They bent and peered in. The tell-tale muddy trickle was a little bigger now.

Lewis' father exploded. "Do you mean to tell me you boys dug a hole in the dike?" he roared.

"It was way in the spring," said Jack. "We didn't know it was a dike."

"We'll talk later," said Jack's father. "Let's get the hole plugged up."

The cave soon was packed inside and above and below with sandbags. The four went up to the dike.

"I can't believe," began Lewis' father angrily.

Jack's father interrupted. "I can't believe it either. This is the first flood the boys have known. I'm thankful they came running, and weren't afraid to let us know they had made a hole in the dike."

Lewis' father tightened his lips a couple of times. Then he nodded. "Guess you are right. But now we're out of sandbags in case we need them."

"We'll fill some more," said Lewis.

"It's heavy work," said his father.

"Well," said Jack, "it was heavy work for you and Dad to sandbag our cave. I guess we ought to fill more bags even if it is hard work."

Both fathers smiled. "Good. It's time the other boys took over patrol anyway so you can come and get to work as soon as they take your place."

They all looked at the water. The wind had died down. The water lay quiet against the dike.

"I believe it'll hold," said Lewis' father. "Let's make it wider and higher this summer. Any offers of help?"

Sure," said both boys. "And no more caves, either."

Family Fun in God's Out-of-Doors

(Continued from page 13)

than those originally planned.

The experiences of a few families have encouraged the church to help other families see the value of activities in God's out-of-doors. Why shouldn't the church use such methods to help people appreciate God's handiwork? Here is an opportunity for life enrichment and the development of small group experiences where persons could learn to know each other better as persons. The church is interested in helping to re-create life. What better way could be used than to dedicate recreation to this purpose.

Whether it is the planned family camp conducted on a local, state, or national level, or whether it is a family outing for one or more families, it still holds true, "families that camp together learn to live together."

Biblegram Solution

(Biblegram on page 3)

SOLUTION: "Be not rash with your mouth, nor let your heart be hasty to utter a word before God, for God is in heaven, and you upon earth; therefore let your words be few" (Ecclesiastes 5:2).

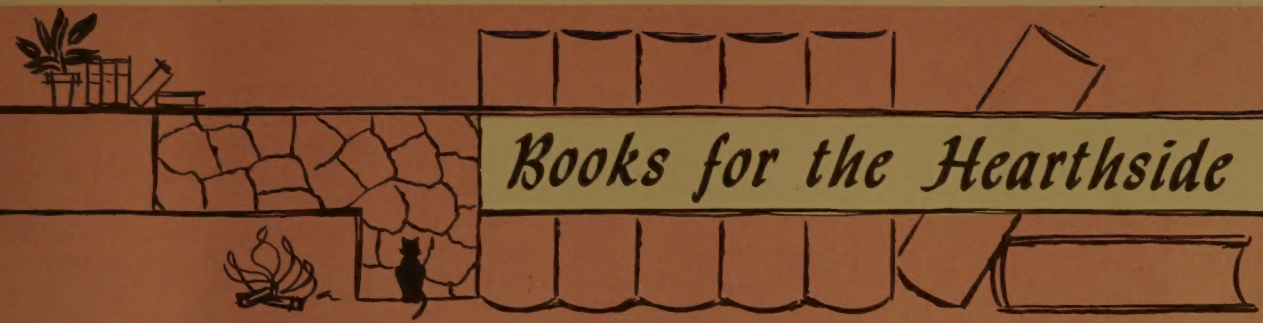
The Words

A Root	M Youth
B Fourth	N Tread
C There	O Every
D Here	P Benefit
E Rhode	Q Rainy
F Powwow	R Suede
G Trough	S Tore
H Hobo	T Sour
I Mutton	U Arrow
J Fearful	V Lend
K Baboon	W Easy
L Tight	X Sandy

WILBUR



"He'll make a good provider."



Books for the Hearthside

For Pre-Teens

Two war periods: The Revolutionary War and the War of 1812 are relived in the biography of **Andrew Jackson, Fighting Frontiersman** by Frances Fitzpatrick Wright (Abingdon Press, 1958, 128 pages, \$1.75, illustrated). As the Revolutionary War wore on, the Southern as well as the Northern Colonists were threatened. Andrew couldn't stand to sit idly by at thirteen, and tried time and again to enlist in the army. Finally Major Davie consented to make him a messenger boy. A surprise attack at Waxhaw, Andy's hometown, ended Andy's carefree boyhood. He, along with his brother and others, was taken a prisoner and housed in a filthy prison, a prison that had no beds, no bandages, no medicines, no place to wash, and only stale bread for food. Smallpox and other diseases broke out among the prisoners. Such was the rugged start of the lad who later became affectionately known as "Old Hickory" in the War of 1812, and finally the President of the United States.

Another book in the *Makers of America Series* is **Lewis and Clark, Explorers to the West** by Madge Haines and Leslie Morrill (Abingdon Press, 1959, 128 pages, \$1.75, illustrated). The Lewis and Clark story is, as is to be expected, one of great adventure and excitement. Encounters with the Indians were to be on friendly terms since the expedition had been so charged by the President, Thomas Jefferson. However, as time passed the gifts and supplies dwindled. Guns or gifts became the alternative and both had to be used at times. The near mishaps, the encounters with the Indians, the thrilling discoveries—of new land, new rivers, new relationships with the Indians—make the expedition a very dramatic and thrilling story.

For Young People

One of the Rocky McCune Sports Stories for teen-agers is **Five Yards to Glory** by Wilfred McCormick (David McKay Company, Inc., 1959, 180 pages, \$3). The author is currently writing both a football and a baseball series featuring the coach, Rocky Mc-

Cune. As usual McCormick wastes no time in throwing the reader into the thick of a game and making him concerned along with the coach for the different players. A single game has far-reaching consequences—consequences that involve tempers, bitterness, resentment, loss of business, newspaper feuds, and finally action from the law.

For Children

A good resource book for boys and girls in grades four through six is **My Book of Christian Holidays**, by Wanda Bell (The Warner Press, 1959, 32 pages, \$1.75). There is a brief word of explanation about each holiday, a two-color drawing by Vera Gohman and/or a photograph to illustrate it, and some implications for Christians. Since the book is written from a family point of view, it is a good one to read aloud in the family, and to use as a family resource book.

A beautifully illustrated book for beginning readers is **What God Made**, by Frances Ogden Foreman (Broadman Press, 1959, unpagged, \$2.95). This book tells the story of Creation. Each aspect of the story begins with a child's question or experience and is followed by a section entitled "For Mother or Father to read to you. The Bible says:" Then a few verses are quoted from Genesis for the parent to read. This offers opportunity for conversation and discussion about God's world.

Since beginning readers usually are full of questions, this book offers opportunity for a child to practice his new-found skill and at the same time discover answers to some things that may puzzle him.

The beautiful four-color and black-and-white illustrations by Mariel Wilhoite Turner add greatly to the charm of the book.

Young children will enjoy **Pinky Pig Sprouts Feathers**, written and illustrated by Ruth Koch Christensen (The Augustana Press, 1959, unpagged, \$2.00). There are three stories in the book, each containing an important truth. In the first, "Pinky Pig Sprouts Feathers," the importance in being one's self is shown; the second, "Matilda Couldn't Cackle," shows that there is no need

to brag about worthwhile things; and the last, "Minnie Finds Happiness in a Puddle," shows that things are only as bad as we make them. This book will be easy for beginning readers to use and also will be good for family reading.

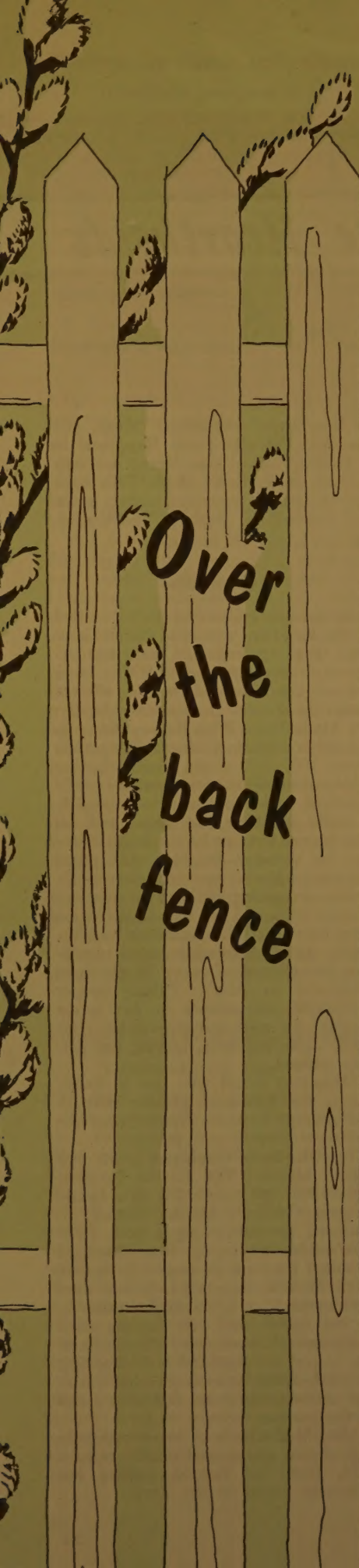
For Adults

In the lovely Catawba Valley nestled in the Piedmont region of North Carolina, three epidemics of polio had occurred before the one of 1953. From out of the thousand homes affected comes the story of the Robinson family: **We Made Peace With Polio**, written by the father Luther Robinson (Broadman Press, 1960, 165 pages, \$2.75). Luther Robinson was Lenoir's elementary school principal and experienced the tragedy of polio as it hit the school and his own home. First to be hit in his home was his younger daughter, Alta, aged nineteen. Alta's case was extremely severe, requiring adjustment to her deepest fears and the iron lung. At the same time that Alta succumbed to polio, Anita, the older daughter, aged twenty-one, complained of many of the same symptoms as Alta's. Taking proper precaution, the parents put her in the hospital for tests and observation. Her death came suddenly, leaving the parents stunned.

Dedicated to all who live in lonely places, the Robinsons provide strength and courage for those families who face polio or other special problems.

The Martins of Gunbarrel by Mildred Albert Martin (The Caxton Printers, Ltd., 1959, 280 pages, \$5) is a family biography written by the mother, illustrated by her youngest son, Paul. Mildred Martin, though somewhat used to ranch life, was awakened to a real, rustic life after traveling forty-one miles on horseback, in a blinding snowstorm, on her honeymoon trip. Settling on a ranch near Yellowstone National Park, she helped her husband with trapping of fur-bearing animals in the winter and with entertainment of tourist dudes in the summer.

Mrs. Martin tells of her experiences with dudes, cooks, and neighbors in a light, humorous fashion, adding her vivacious charm to the story.



Over the back fence

June Days and Family Ways

The month of June holds several days that carry a significant meaning for families. Some are familiar and of long observance; others are less familiar to most of us and infrequently observed.

June 5, the first Sunday in June, has been designated *International Shut-in's Day*. Here is a day of which many families and certainly many more churches could well take note. What are you doing and what can and should you do to help make the lot of shut-ins more endurable? Write The Shut-In's Day Ass'n of U.S.A., 1505 Land Title Bldg., Philadelphia, Pa., for suggestions.

Children's Day, June 12, has long been an important day in the calendar of the church. It is a day which emphasizes "giving" rather than "getting" yet how many families have had this experience: Little Ann comes eagerly to Mother and asks with high anticipation, "Where are my presents for Children's Day?" Let's be sure our children learn what the real meaning of Children's Day is.

This year, *Flag Day*, also falls on the same day as Children's Day. Here is an occasion when as families we can think of our privileges and responsibilities as citizens. Here, too, is the opportunity to help children develop a proper attitude toward the flag as a symbol of our nation. It should be an attitude of respect and loyalty which does not become a blind devotion that borders on idolatry. God still requires, "You shall have no other gods before me."

One reason children are confused as to the real meaning of Children's Day is because of *Father's Day*, which comes on June 19. It is hard to understand why we should give gifts to Dad on Father's Day and not give to children on Children's Day! Perhaps we should re-evaluate Father's Day and give it a new purpose.

June 21 is the first day of

summer! That has a real meaning for families!

June 29 will be a new one to almost all of you. It is not a "regular" day for national observance, but it is a day of importance to families in our land. It is the birthdate of Julia Clifford Lathrop who was the first head of the U. S. Children's Bureau and a lifetime leader in the struggle for the welfare of all children. Families would do well to offer a prayer of thanksgiving for the blessings which have come from the work in which Julia Lathrop had such a large part.

It is the month of June,

The month of leaves and roses,
When pleasant sights salute the
eyes

And pleasant scents the noses!

—N. P. Willis

Think on These Quotes!

"Not one-tenth of one per cent of the youth of America knows the taste of real beer. We must educate them."—From *Brewery News*, 1932, published by the brewing industry.

"Widespread teen-age drinking is a factor in juvenile delinquency that is little mentioned and often overlooked. Its cost . . . dollars . . . broken lives . . . chronic alcoholism . . . drunken driving . . . vandalism . . . theft . . . illegitimate children."—*Saturday Evening Post*, January 22, 1955, "The Shame of America" by Clendener and Beaser.

"Alcohol addiction . . . the real threat to our freedom comes from within."—Judge Luther W. Youngdahl.

"Every ingenious device that money can buy is used to persuade our children to become addicted to alcohol. In homes where liquor is being discouraged by family tradition and parental choice, television is continually soliciting and urging our children to become drinkers."—Harry Emerson Fosdick.

Poetry Page

God Is Never Far

"God is never far from us,"
She said, and clasped the hand
Of her new husband, and I smiled—
 "I think I understand—
But wait till storm and trouble touch
Her life, then we shall see
How deeply rooted is her faith—
 Her sure serenity!"

"God is never far from us,"
She sighed, and bent above
The tiny cooing baby boy
 God sent to her in love—
"Ah, wait," I thought, "and we shall see
How well she'll stand the test
When things are dark—if she still smiles,
 Why then I'll be impressed!"

"God is never far from us,"
She said, eyes filled with tears:
As she faced pain, and broken hopes,
 That came with added years.
"Where was God when this occurred?"
I asked, above her dead.
"He was not far, at any time,"
 She whispered, with bent head.

And now I own with humble awe,
That God is never far
From her, in all of life and death,
 And nothing here can mar
The perfect faith she has in Him
Who guides her from above.
I only pray I, too, may find,
 Such faith in boundless love!

—Leila T. Ammerman

'A'

He came strutting home from kindergarten,
With a triumphant boyish smile,
"Look, Mom," he called, tones joyous and certain,
"I got an 'A' in sandpile."

—Frances Brown

Mother's Helper

I have a helper when I work
No matter what I do.
He likes to sweep and dust and wax
To help me hurry through.

It's true he sometimes sweeps dirt back
And spills the wax we use
He drops the trash out on the floor
And dusts my new white shoes.

He tracks all through my clean mopped floor
To bring a crumb to me
Then proudly gives his winning smile
And boasts, "Me help Mommie."

Today I did my work alone—
Just like I used to do.
The house was clean in record time—
But oh, my heart was blue!

—Alberta Z. Brown



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